The Priest

Edited By Priests For Priests

August, 1952

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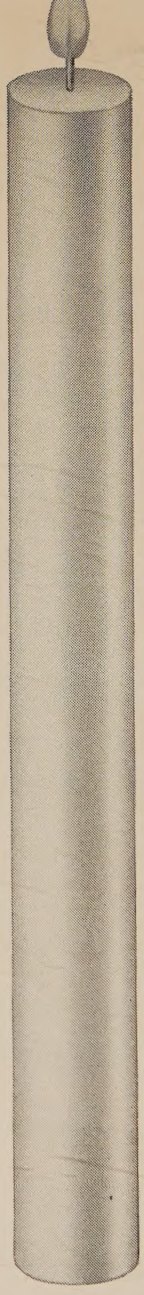
Archbishop Cushing and Friends

Perfection is not enough..



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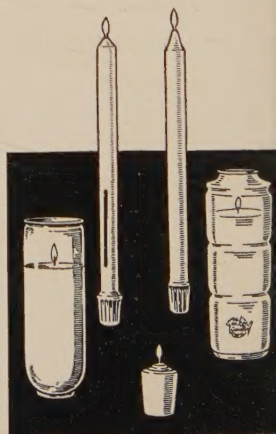

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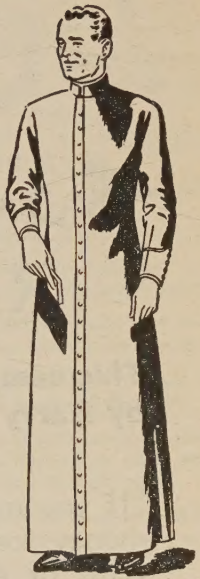

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The Catholic Press Convention

WE flew out to the Catholic Press convention at Notre Dame with Frank Hall, director of the News Service at NCWC. Frank is an avuncular type with a broad background in journalism and sincere interest in the problems of every editor. One young priest from the Far West told us that his trip to the convention was well worth the fare because of a half hour or so with Frank Hall. Frank gave him such heartening encouragement.

As part of **Our Sunday Visitor's** entourage, we naturally spent a great deal of time with Bill Fink, our manager, and his charming wife Helen. They've had nine children—six living—and it seems to us that Helen Fink gets younger with every new child.

It was beautiful at Notre Dame—acres and acres of grass and trees, beautiful buildings, everything centering around the statue of Our Lady on the dome of the Administration Building. We said Mass in the crypt of Sacred Heart Church, only a few yards from the tomb of Orestes Brownson.

There were so many friends to meet, old and new, that we can hardly begin to enumerate them. We had lunch one day with Fa-

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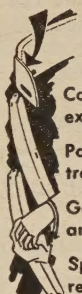

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ther Bussard of **The Catholic Digest,** very urbane and always preoccupied; when he looks at you he never seems to be listening so much as planning some future issue.

Eileen O'Hayer was there, playing the piano for everyone to sing at the big reception. Eileen is the factotum at **Extension.** Present also was the patriarchial Simon Baldus.

Helen Walker Hohman had a few friends in for coke and pretzels. It was there that we ran into John Donahue, the amiable editor of **Columbia.** We shall always have the deepest regard for "Jiggs," as they call him. He was one of the first to publish our writings. In fact, it was his checks that kept us shod and clothed as a seminarian during the depression.

Father Gardiner of **America,** Richard Reid, David Host, Father Gartland, Father Conroy, Father Kelly of CCD . . .

Maryknoll's powerhouse, Father Nevins, looks like a schoolboy — small and youthful, but he edits and puts out more than 700,000 copies of their magazine each month, and it's a beautiful job, as you well know. (We're indebted to Father Nevins for helping us through a panel conference that was getting a little raucous.)

Father H. I. Bader was there — at 29, possibly the youngest editor in attendance. He edits **The Catholic** of Vancouver. We spent a lot of time with him.

And our dear friend, Father Albert Murray of the Paulists, whose **Information** is the last word in format and content.

Bob Doran of **The Victorian,** Dr. John Bowen of NCCM, Father Jim

THE PRIEST **AUGUST, 1952** **VOL. 8, NO. 8**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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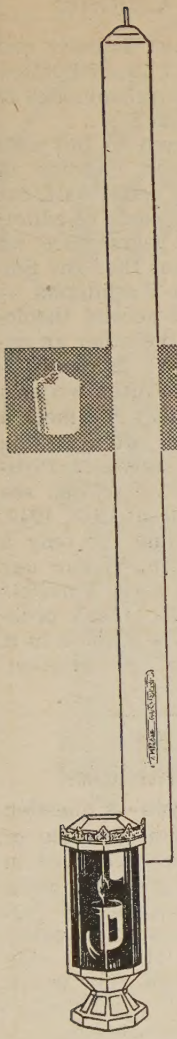

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White of the **Helena Register** and Jim Feeley of the Pflaum Publications, both of them schoolmates of ours from away back . . .

We could go on and on, but we'll close this item with mention of our room-mate, our better half, our faithful colleague and co-editor. It's just nineteen years since we first met at what was then the Sulpician Seminary in Washington — the one a wise old second theologian from Seattle, the other an enthusiastic "Basselin" from Pittsburgh. Although we often write to each other three times and more a day, although we're often on the wire and 'phone between Pittsburgh and Seattle, we seldom see each other in the flesh: 1946, 1949, 1951, 1952—each time for only a few days at most. But by now our minds run along such parallels that each knows the other's probable judgment and is attuned to it even before mutual consultation.

Vivat amicitia!

Mass Or Holy Communion?

HERE'S one for you—a question put by a layman. Because of peculiar circumstances involved in his hours of work and his home routine, he has his choice of just receiving Holy Communion every day or of assisting at Mass. One or the other. Not both. How would you advise him?

Insurance for Priests

OUR June editorial must have set at least a few priests to furious thinking. Take a look at our correspondence section for two reactions.

Continued on page 627

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Capital Outlook

by

Msgr. Thomas J. McCarthy

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PROTESTANTS IN COLOMBIA: In the past month several issues of **Presbyterian Life**, the official organ of the Presbyterian Church in the United States, have been filled with stories of persecutions in Colombia. Page after page has been devoted to the accounts given by Colombians and by Americans of the treatment they have been subject to because they are Protestants.

The articles tell little of the background history which might have led to the brutality, for example what Protestant ministers generally preach about, what Protestant literature in Colombia says of the Catholic Church, the nature of the Colombian personality or the other related factors which conceivably might help to explain why Colombian Catholics react as they undoubtedly have.

The way stories are told in **Presbyterian Life** the entire drama begins with the inevitable knock on the door in the middle of the night as if the Catholic-Protestant controversy in Colombia began with that knock and had no previous religious or social ramifications at all.

In the May 24 issue Henry L. McCorkle's "Crisis in Colombia: The Price of Victory" appeared. It

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was McCorkle's (the editor of **Presbyterian Life**) personal account of his "vacation" trip to Colombia. The following are representative paragraphs:

"The main reason for the persecution is fear—unreasoned, uncontrolled fear on the part of the Roman Catholic Church in Colombia. It is afraid of losing its position, its wealth, and its power far more than it is afraid of a few Protestants. The Catholic Church of Colombia has lost its grip upon the people. It has made the mistake of persecuting a group of Christians who refuse to give up and who continue to grow. Despite many utterances about peace and unity the Roman Church has deliberately courted unrest and disunity. With its campaign against Protestantism, however, it has managed only to strengthen Protestantism in the past four years."

The same issue of **Presbyterian Life** also has several similar stories. One, editorial comment, was entitled "Keeping the Door Open" the others, "One Widow's Story," "One Missionary's Story," "They Will Not Falter," were variations on the same theme. Some more brutal than the others, all the accounts told the personal history, or at least some part of the personal history, of the religious dissension and trouble in Colombia.

When the General Assembly of the Presbyterian Church U.S.A. met May 22-28 for its yearly convention the following resolution was passed unanimously. It was reprinted in **Presbyterian Life** (June 7, 1952).

"The Presbyterian Church

U.S.A. . . . voices its vigorous protest because of the denial of the exercise of religious freedom to a Protestant religious minority in Colombia, South America, and the persecution of Protestant people in that country, on the grounds of their religious belief and practice.

"We cannot keep silent about the suffering of our brethren. They have been insulted, threatened, beaten, jailed. Some have lost their lives; others have been forced to attend Mass, have had their homes ransacked or burned, their churches damaged or destroyed. The Evangelical Confederation of Churches in Colombia representing seventeen different Protestant mission groups, has issued three documented reports with details of sixty-six cases of persecution in Colombia between December, 1951, and April 30, 1952. (More than four hundred more cases have been investigated and are now in the process of documentation.)

"The evidence in hand makes it clear that these acts are largely instigated by fanatical Roman Catholic priests, some of them Spaniards. We know that many people in Colombia, including Roman Catholics, have repudiated this violent persecution and have expressed their disgust and indignation because of it.

"The persecution is not only a denial of human rights, but is also a violation of the principles of re-

Continued on page 624

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Other Campaigns Completed in April and May, 1952

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The Priest

Vol. VIII AUGUST, 1952 No. 8

Editorial Comment

The Function Of The Catholic Press

WE are grateful to His Excellency, Bishop Gorman, Coadjutor Bishop of Dallas, and Episcopal Chairman of the Press Department of NCWC, for permission to reprint the greater part of an address given at the Catholic Press Association convention, held this past June at Notre Dame at the kind invitation of His Excellency, Bishop Noll of Fort Wayne, and with the generous co-operation of the University.

Our editing has unfortunately but inevitably marred somewhat the balance of the original. Keeping in mind the more general interests of our readers, we have had to omit some delicious "asides" that could be understood only in the special context of a CPA convention.

The occasion of the address, as it will appear, was the annual distribution of the awards; its message, as many delegates remarked, transcends the occasion and deserves the widest possible diffusion. For that reason we present it here.—*The Editors.*

AS you know, the whole Catholic press has interested me for a long time in a general way. However, I am also specifically associated with it in an official way, being in a certain sense responsible to the Bishops for the production and use of our news, feature, and picture services. In this capacity I probably examine, week after week, month after month, more Catholic newspapers and periodicals than most of you here present. I think I know the American Catholic press about as well as anybody as a result of all this reading. Without hesitation do I warmly congratulate not only those who will presently receive special awards, but all of our publications, almost without exception. You and your fellow journalists perform an outstanding work, worthy of the greatest admiration. That fact, further-

more, of long standing, begins to be more and more recognized with each passing year. Strange to say, some of the hardest to convince of this truth are our own.

Many things clamor for our attention at a time such as this. I have, however, selected two items which may be of interest and prove helpful.

How can others respect the Catholic press, our product, unless we ourselves esteem it? There should be no hesitancy on our part to hail it with the deepest and most justifiable pride as full of genuine worth and high merit. We should above all avoid that sychophantic, almost pathological reverence of the secular press, which at times approaches awesome worship.

This all too prevalent disease causes us to disparage our own work, minimize its worth, hypercriticize it. We tend to compare it unfavorably with a secular press, which, in spite of many technical perfections, leaves much to be desired from a number of angles. This is particularly true of a distorted set of values which characterizes its approach to much of the material it handles and an almost complete lack of any sense of an underlying logic, truth, or set of philosophical principles beneath the news it retails. There results an exaggerated esteem for what are the very ordinary virtues of the general press, coupled with a strange myopia, which blinds its victims to the true values to be found in the often better balanced and ever better informed Catholic periodical.

This disease affects many of us who should know better. It makes us by-pass the Catholic press with disdain to seek publicity in the secular papers. How often we become delightedly happy because some newspaper deigns to print some garbled, distorted, mutilated account of a Catholic event in which we figured, all unmindful that the only true, full picture of what happened will appear in our Catholic newspaper or magazine.

The Dailies Get Unmerited Favor

How eager we are, even in the face of repeated rebuffs, to favor the two or three condescending metropolitan dailies, who sometimes print a papal encyclical, the bishops' annual message and similar documents, even the journals which never print anything but extremely truncated versions, over our own faithful papers which reach many more millions of sure readers, when it comes to release dates. We still live in reverential awe of some metropolitan journal which long ago outlived a once good reputation for journalistic honesty. In our heart of hearts we know our Catholic paper alone will present an accurate report and one we can trust. In many places I am informed this disease is

rampant in chancery offices, but perhaps this is an exaggeration.

So chronic does this disease become at times that many of us, bishops, priests and laymen, habitually ignore our Catholic papers, which serve us so accurately and faithfully, in order to rush our news and views to the city desk of our favorite daily for almost inevitable mutilation and distortion. We thus leave only the crumbs or stale warmed-over rewrites for our own press.

As a further example of this exaggerated evaluation of the secular press, let me refer to an expression I've seen quite often lately. Such and such an editor *makes* the religious section of a national magazine—any magazine might be named. This announcement is made with bated breath, as though the event should be the source of great pride.

My point here has nothing whatever to do with either any particular magazine or any particular editor who *made* its so-called religious section. All I want to say is that to *make* the section, far from being a cause for pride or satisfaction, may well become a source for shame and disgust. Some strange characters have *made* such religious sections, simply apparently because religion does not loom very large in importance on the horizons of secular editors and has been rather roughly handled by its "bright" word-mongers.

I *made* it myself once many years ago and received the typical treatment we used to call sacrilegious before the Supreme Court Justices abolished the term or emptied it of much of its content. When I went to Reno twenty years ago as bishop, my picture in full pontificals, mitre, crozier and buskins, appeared in an alleged "religious section," over the alliterative and suggestive caption, "Crozier goes to Crib." That was, I think the nadir of smart-aleckism. Yet there are those who support these smarties and read their vaporings every week.

The Price of Notoriety

Any of you young, and not so young, editors can easily draw such attention and *make* front-page headlines, too, if you want to pay the price of admission. The coin of entry is to say something flattering to the stupid prejudices of the editors, or give utterance to something "goofey" enough in the religious line to be sensational. Be sure it's unorthodox, because simple truth and decent virtue have no appeal.

I've even heard some say awesomely that my friend Bishop Sheen has succeeded in *making* the front pages. So have Stalin, Tito and many another questionable character through the years. I deny that Bishop Sheen *made* the front page. On

the contrary the front page finally *made* Bishop Sheen. The Bishop has been a sensation for a quarter of a century. The radio and television sensation of our generation, he has been packing them in for twenty-five years. What I wonder is where the smart boys were all these years.

I'm not trying to say that publicity through the secular press is not desirable. It is, and helpful, too, when exact and truthful, free from distortion and sensation. All I want to do here is plead with you and all Catholic priests and prelates, editors and readers, to condemn a false set of values, to realize that the Catholic newspaper and magazine, line for line, column for column, page for page, outrates its secular opposite numbers in genuine value and quality of news and views. But of course you must possess a sense of such values and a taste for truth and virtue.

A Simple Test

Give yourself a test sometime. Do you, when confronted at your Saturday morning breakfast table with a choice between your diocesan paper and the town daily, reach first for the secular product? Do you, in your dentist's waiting room, pick up, say, the *Atlantic Monthly* rather than the *Catholic World?* Do you pass over *Extension, Sign** or any one of a dozen Catholic magazines on your study table (or are they even there) to grab *Life* or *Cosmopolitan?* If you do any of these things habitually, then I maintain your sense of values is distorted, you suffer from the disease I'm talking about, that strange myopia where the Catholic press is concerned, that pathological worship of secular publications against which I am warning you.

This unenlightened sense of relative values may explain why so many of our past conventions have found us like weird penitents, in some mountain hideout during Holy Week, fitting hair-shirts to our quivering editorial bodies and lashing one another to ribbons with the scourges of unreasoning and unreasonable self-criticism. It may also reveal to us the why of those belabored and belaboring questionnaires which seek to uncover a mass of damnation and putridity in a Catholic press, which, far from being diseased, is wholesome, progressive and technically alert.

Here is another point for our meditation. Perhaps the newspaper press of no country ever before even approached ours for the high degree of technical perfection achieved. This is true, too, to a lesser degree, but substantially, of our periodical literature. That our Catholic papers and magazines are not unskilled in these techniques, not

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*Your editors would like to add THE PRIEST

devoid of that know-how which makes the American press the most attractive and readable in the world, strikingly comes to our attention year after year, as we examine the genuinely high quality of craftmanship that goes into the make-up of our papers and periodicals generally, but especially in the case of the consistently repeating award winners.

On the other hand, however, while our press grows more and more attractive in appearance it seems to contain less and less solid material. To catch the eye it appears to forget that men have minds.

The Growth Of "Neutral" Journalism

Americans never were a deeply philosophical people. They are of a decidedly practical turn. Hence pragmatism and utilitarianism won an easy victory over them. In such an atmosphere, the old paper whose editor espoused a cause and defended it vigorously, sometimes violently, who fought for the triumph of truth as he saw it and attacked evil lustily, gradually disappeared from the American scene. It gave way before the neutral type of journal we know today.

For the most part, our papers assume an exaggerated air of unconcern about matters of a controversial nature. Only exceptionally and in a few fields do they espouse causes, good or bad. This results in an almost unbelievable but deliberately cultivated shallowness, an unreasoning unwillingness to come to grips with the realities of life which rest below the surface of things. Hence, outside a truly remarkable zeal and a tremendously well organized apparatus for gathering and retailing the news of the day's happenings, the modern newspaper and popular periodical have been all but emptied of sound philosophical content. What underlying theory of action there is tends to be purely pragmatic, positive, utilitarian. Our press tends more and more to rest content with simple description of what happened, paying slight heed to trying to inform its readers as to the explanation or evaluation of what it tells. Unfortunately, even the news of the day is distorted in the destruction of all true perspective, by an almost psychopathic quest for sensationalism and over-emphasis on the bizarre and unusual, the crude, the cruel, the criminal traits of human actions.

By way of example let us take the usual handling of an address or sermon. We've all had the sad experience, I'm sure. How seldom does a reporter or news editor get or report the main thesis of a speech? Does he not rather pick out a few punch lines, a more or less startling example which in his theory of things makes "good copy" and print that as

the subject of the talk? Many a man has been soundly attacked for what a reporter made him say. It doesn't even do much good to give them a manuscript.

An Ever-Present Danger

It seems to me there exists today a danger that our Catholic papers and magazines may be tempted to follow this pattern. In their striving for technical perfection, for the latest tricks of snappy reporting, for human-interest stories, for fine photography, for attractive dress-up, for stimulation of reader interest by various schemes for sugar coating the bitter, making palatable the unpalatable, and dodging the uncomfortable and unavoidable need of thinking, they too expose themselves to the danger of emptying their pages of most genuine and worthwhile content. All this they are tempted to do under the guise of attracting new and hitherto lethargic readers. But what's the use of wasting paper on readers who don't want to think or on material not worth thinking about?

Against this danger we must be on our guard. Whether we like it or not, our papers and magazines are organs of propaganda, in the best and noblest sense of that presently much abused word. They exist not merely to amuse, entertain or kill time for their readers, but to instruct and encourage them in the ways of righteousness.

All the devices to attract readers may and must be used, but when those readers come to do their reading they must find light for their minds and stimulation for courageous performance of virtuous deeds. In a word, technique must be combined with solid content, if our papers and magazines are not to fail in their objective. What's the use of bothering about publishing a Catholic paper or striving to increase the circulation of the one we have, if in order to get people to read it we destroy its ability to fulfill its mission?

What patience can we have with a Catholic editor whose excuse for not printing the encyclicals of the Holy Father, the annual messages of the bishops, the pastorals or addresses of his own ordinary and other speakers is that his subscribers won't read them? Can he not so edit them and dress them up that they are at least as attractive and readable for his clientele as a presidential message or address carried by his daily contemporary?

The Duties Of An Editor

What are we going to do about that other editor who insists that his readers want only local news and gossip, that they don't care what the Church is doing in their own or the next diocese, in the nation as a whole, in the world at large or in the Center of Christendom itself? Is it not his task as edi-

tor to develop, little by little, by his clever editing, an interest on the part of his readers in things Catholic, a feeling of communion with all the Catholic world, a relish for the things of the spirit?

Don't try to tell me our Catholic people aren't interested in the Catholic world outside their own narrow circle. How explain their tremendous interest in and generous practical support of the mission both at home and overseas, if their outlook is as narrow as some claim? How interpret their enormous contributions, on top of all the other local claims upon their resources, to the war needy, the most open-handed offering year after year in the history of the Church in America, if their concerns are so parochial and provincial? Indeed we have the most Catholic-minded body of faithful in the world. They need only to be informed to respond handsomely. Is that not the work of our press?

There are those who say that our Catholic people, like the general run of Americans, are not thinkers, do not like serious reading material. A whole program of popular press, radio and television, even of education, has been built on that false theory. Until recently we Americans were supposed to shudder at the mention of mental exertion. We had time, so it was supposed, only for comedians and their jokes.

How far from the truth this theory of public relations is has been amply demonstrated by the instant success of Bishop Sheen's lecture, almost classroom-form presentation of basic philosophical considerations, in competition with the nation's top-line jokesmith.

Is this not a warning to us that we must beware, in our search for technical perfection and eye appeal, in our feverish substitution of pictures for printed paragraphs, lest we succeed only in emptying our attractively dressed-up columns of most of their worthwhile content, any mental food for the intellectual, spiritual and moral nourishment of our readers? To underestimate their capacity for serious thought, by making children's primers and picture books out of our papers and magazines, would be stupid on our part in the face of our obvious mission and the evident interest of the public in serious thought.

To ignore the need of our readers for information about the serious things of life would be criminal.

In striving for technical perfection, for attractiveness and readability, let us not empty our columns of content.

May we come to esteem more and more the high accomplishments of our journals and periodicals and the rare mental tastes and appetites of our loyal readers as the years roll by.—

✠Thomas K. Gorman, D.D.

'The Geography of Hunger'

Rt. Rev. U. A. Hauber, Ph.D.

Does hunger increase fertility?

FIFTEEN years ago, in 1937, the papers and magazines of the country were broadcasting the "news" that the birthrate in America had fallen below the level necessary to maintain its present population. The local Sunday paper on March 21 of that year had the scare headlines: United States is expected to reach maximum population in ten years! O. E. Baker, of the Bureau of Agricultural Economics, announces that the birthrate has declined more than 25% in the last decade. By 2000 A.D. the population of the United States may be under 100,000,000.

Exactly eleven years later, in the spring of 1948, the headlines proclaimed an opposite message. The rise in the birthrate of America was obvious but that was not the spectacular news. The disturbing fact was that Europe, in a decade of war, had increased its population by 21,000,000; that Japan was adding 1,000,000 a year to its already crowded islands; that the world was growing at the rate of 17,000,0000 each year.

John Boyd-Orr, head of the U.N. Food Commission, stated that today there are only 1.77 acres of arable land for each person on this earth when 2.5 acres are needed for an adequate food supply. The world seems headed for disaster; what is to be done?

World Leadership

As a matter of fact, this increase in world population is not anything new. Why then this sudden shift of emphasis? Part of the answer is this: In 1937 this nation of ours was self-centered, isolationist-inclined, while by 1948 we had assumed the responsibility of world leadership. Being human, we are, of course, still selfishly guarding our own interests; but we have become aware of the alarming fact that our future welfare is interlocked with that of the rest of the world. People were starving in India and in China in 1937, but at that time that was no concern of ours. Today these people are our immediate neighbors, almost our wards; we share their troubles.

In the words of Edward McCrady: "From now on whatever happens anywhere is your concern and mine, whether we like it or not. If we are to have security, it must be predicated on security for the world. If we want a high standard of living, we must seek it only by means which promote a high standard for the world. Artificial barriers

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Professor of Biology at St. Ambrose College, Davenport, Msgr. Hauber is the author of several standard texts in the field.

intended to guarantee us a high standard at the expense of the rest of the world will only mean more wars and worse ones. This is not sentimental twaddle, but stark realism."

In a word, the slogan, "America First," i.e. "America Alone," is meaningless today; the part cannot be sound without the health of the whole.

F.A.O. Committee

To help meet the problem of setting the world right economically and otherwise, the F.A.O. in 1949 set up a Special Committee of Experts to outline a general plan of action on a world-wide scale. So far these experts seem to agree that there are too many people in the world, and that the obvious remedy is to promulgate the gospel of planned parenthood. One of the purposes of the book under review * is to show that, while there is a real problem in overpopulated areas of the world, planned parenthood or voluntary birth control is not the solution.

There is a problem. The tendency of some of our Catholic writers to deny its existence or to by-pass it, is unfortunate. Of course, God will take care of such things if men live right; perhaps that is the problem — men do not live right.

If there is misery in so-called overpopulated areas, that is the result of man's perverseness, not of God's intention; but the misery is there. And we are warned not to interfere with "nature," a word we do not try to define. Because we rightly dislike contraceptives we argue ourselves into thinking that the evils men try to cure with the help of contraceptives do not exist. Because we know of no solution we deny the problem.

Let us try to state the problem. What do folks mean when they say there are too many people? If they have in mind some particular area with a dense population, they mean that that area cannot provide a decent livelihood for all who live there. If that statement is literally true for the region, then there is overpopulation.

But the phrase "cannot provide" may mean merely that "under present conditions it does not provide." In that case one may leave the people there but change the conditions, economic, social, religious or whatever needs changing, and there will no longer be overpopulation.

In China and India today, with their inadequate means of production and transportation, the people cannot be adequately fed; but de Castro and others insist that the resources of these countries, if properly exploited, would remedy that. At present these countries are underdeveloped economically, not overpopulated.

But suppose that the full po-

* "The Geography of Hunger," by Josue de Castro, (Little, Brown & Co.).

tentials of agriculture and industry were realized in these countries, is it not true that in a short time a new high in population would bring back the same problem, this time without hope of solution? That question must also be faced, but it is not the same problem as the first.

Two Distinct Problems

There are, in fact, two problems which, though related, must be kept separate in our thinking and in our discussions. Failure to make the distinction has been the cause of endless rhetoric and much name-calling.

One problem is the relief of starvation conditions that are ascribed to "overpopulation" in any given area at any given time. We can definitely do something about that if we use the intellect that God gave us to solve our problems and, what is more important, if men are willing to apply the principles of Christianity to the solution.

De Castro's analyses and recommendations for the solution of this problem, that of feeding the people now in the world, seem sound and sensible. He paints so vivid a picture of the hungry multitudes that the book is not pleasant reading. By far the majority of people living in the world today are hungry; some are actually starving; many more are suffering serious dietary deficiencies.

While that was also true at times in past ages — China, says de Castro, had 1,829 famines in 2,000 years — modern European colonization methods have not remedied the situation in the lands occupied and exploited by the white man. For all practical purposes the white man has enslaved the native. "The ambition of the white masters was to obtain large profits; the welfare of the native populations seemed of secondary importance."

Frequently it is simply a problem of distribution. It may be necessary to permit immigration into regions that are now definitely underpopulated; the world is full of such regions and it is only the white man's selfishness that prohibits this obvious remedy.

At other times, the misery of the natives is associated with "monoculture," that is, with the cultivation of a single crop for the profit of absentee landholders and investors. The American system of mass production and transportation can, de Castro thinks, for the first time in history, abolish misery — if we first abolish selfishness. The development of resources by modern methods will do the trick if the natives are given their just share of the benefits.

What modern technology hopes to be able to do is well described in *Fortune* for May, 1952. Robert M. Salter, chief of the Soil Conservation Service, says that the United States can,

from present acreage, increase food production 75%. Byron T. Shaw, chief of the Agricultural Research Administration, and Edgar Taschdjian, the biologist, discuss such possibilities as protein from pond life — 55,000 pounds of it per acre, as compared with 880 pounds from soybeans. In the textile industry, new products are fast replacing wool and cotton, items which now use up the resources of land that can eventually be turned to the production of food stuffs.

The solution of the first problem, then, would be possible if men were not selfish. But men will be selfish, and in the areas under discussion selfishness is not confined to the white colonial masters; the native potentates are frequently just as bad. Christianity could be the solution, but we fear that Christian principles will not be applied to this social and economic problem within the next generation or two. That has not been done even in the so-called Catholic countries.

The Long-range Problem

The other problem is the long-range one looking to the more or less distant future of the entire human race on this limited earthly orb. The Neo-Malthusians are mathematically right when they say that if people keep on multiplying at the present rate, then the time of world super-saturation will inevitably come.

This aspect of the population problem is the one that the dreamers worry about, and it is the one ignored by practical men like Shaw, Salters, and Taschdjian. The dreamers are probably wrong in their prediction that the catastrophe will be upon us in a generation or two if the world birthrate remains at its present level. And they are certainly wrong if they assume that people will keep on multiplying at the present rate.

Whether the Neo-Malthusians are justified in their pessimism about the future is a debatable question, but at present it is purely academic. Will the world's population become stabilized automatically or must human ingenuity work out a scheme to that end? We do not now have the facts needed to answer that question, and it is the part of prudence and of wisdom to wait and see what happens after the more immediate and pressing problem is settled.

While Catholics cannot approve of the drastic program urged by the hurry-up boys who, in their teen-age impatience, want action now, that does not mean that we are "willing that destitution, famine and war shall continue till the end of time." We know that Christian principles aided by modern technology can save the world.

Readers of de Castro's book are naturally interested in his

pet theory that once the people are adequately fed the population trend will be downward. Commentators tend to oversimplify this theory of his in some such paradox as this: "It is not too much population that causes hunger; on the contrary, and strange as it may seem, it is hunger which causes too much population." The implication is, of course, that if we feed the overcrowded people adequately the population problem will be automatically solved, not only momentarily but for all time.

Oversimplify Theory

The idea is not new. As far back as 1841, Thomas Doubleday formulated what he called the "True Law" of population. He claimed that the rising birthrate of those days was closely connected with the fall in the standard of living among the slave laborers of newly industrialized England. Whenever the existence of a species is endangered by adverse conditions, he claimed that "a corresponding effort is invariably made by nature for its preservation and continuance by an increase in fertility, and that this especially takes place whenever such danger arises from a diminution of proper nourishment or food."

This "law" was restated by Halliday Sutherland in 1922 in a less positive and more acceptable form as follows: "Under conditions of hardship the birthrate tends to rise; in circumstances of ease the birthrate tends to fall." In this wording the law becomes no more than a tendency, and hunger is replaced by "conditions of hardship."

Response to Hunger Conditions

Experience with plant and animal breeding definitely indicates Sutherland's "tendency." Specific hunger, by which we mean not actual starvation but rather inadequacy of diet especially with respect to proteins, is often, though not always, a biological cause of rise in fertility. Many species of animals when well fed are less prolific than when on short rations; some plants in rich soil tend to grow into rank vegetation but fail to go to seed; if the gardener puts too much fertilizer on his tomato patch he will have large and healthy plants but there will be few tomatoes. On the other hand, corn does not behave that way; it produces the best crop if it is well fed. Living things vary as much in their response to food supply as they do to other stimuli.

Does the "tendency" hold for mankind? Statistical data for certain peoples show that the birthrate is highest when people are on a poor or inadequate diet. De Castro mentions Japan from 1945 to 1949, the hunger area of southern Italy, colonial Basutoland with its malnutrition in every village; and he naively

claims that such facts "support the theory that hunger is a factor leading to overpopulation." However, the argument suffers from the fallacy of *post hoc ergo propter hoc*. Scientific evidence in any strict sense is not possible because controls are out of the question.

More Than an Animal

Among men a scarce economy carries with it many and varied effects on the habits and psychology of the people; the inadequate diet which goes with such an economy is only one of many circumstances that may affect the birthrate. One must take into account not only the biological, but also the general psychological and economic patterns of living in dire poverty; and in the Orient the religious set-up is certainly a far-reaching factor with respect to birthrate.

The influence of specific hunger may have its share of blame for the phenomenon of explosive increase in population, but at present it is not scientifically demonstrated that the law of Doubleday holds generally for the human race. However, the evidence is worth considering; and, in any event, giving people enough food, if accompanied with other measures of relief, promises to bring worth-while results.

Immediate Problem

Any program for the solution of these problems must come from the grass roots of the people who compose the population; it cannot be imposed from above. That is clearly true of the immediate problem which calls for unselfish cooperation on the part of all; it also holds for the long-range problem since the birthrate depends on the habits and customs of the individual members of the group, on their philosophical and religious outlook, on their ideals or lack of ideals. The whole fabric of society is involved.

Modification of that fabric in pagan lands is possible through missionary efforts. When men in large numbers become aware of the fundamental fact that they are part of the Mystical Body there will be less selfishness.

In the long ages before the coming of Christ, when society was organized in small units, problems of this kind were not acute. But in all complex civilizations the powerful few have progressed to the point where they dominate and enslave the helpless many.

When that happened historically it was the fullnes of time; the Incarnation coincides with the appearance of the unwieldly civilization of antiquity. Christ's efforts were directed toward the elimination of selfishness from the world, and it is unthinkable that, if men live as He taught them to live, there will still loom the threat of disastrous overpopulation.

Making the Most of Motion Pictures

Paul Edwards

To capture minds and hearts

LENIN once made the statement to one of his commissars of education: "Capture the films and you capture the minds and hearts of the people." As a result of this principle, the Communists have made and are making abundant use of the motion picture to reconstruct mentally — and to their own purposes—millions of people, many of whom could neither read nor write.

Those of us whose vocation it is to spread the true Faith, have made little use of this powerful means, whose influence on mind and heart has been demonstrated conclusively by others.

Protestant groups have long realized the great teaching and persuasive powers of religious motion pictures; business firms use them to sell their products; during the war the armed forces made use of this means to speed up the teaching process, increase retention of things learned and give a deeper and more lasting indoctrination. Perhaps a few examples on how some groups are using motion pictures, and the results, might give some realization of the possibilities of this medium.

Not long ago one of the larger air lines of the United States produced a thirty-minute travel picture on Hawaii. It has been reported that often six to ten tickets are sold at a single showing. If such are the results in the secular use of this medium, isn't it possible that there might be comparable spiritual results in the use of a Catholic teaching motion picture?

Recently the House Appropriations Committee in Washington gave an allotment of ten million dollars for a film program to be carried on by the State Department. Evidently the State Department realizes the power of such documentary films to more effectively spread propaganda. Could not the same means be used as a tool in our hands to influence more effectively the minds and hearts of others for Christ?

Last year 533 schools in Pennsylvania were supplied with projectors.

In May, 1950, it was reported in the State of Virginia that under new regulations on minimum standards for school buildings, there is the rule that all classrooms should be designed for audio-visual education.

Teaching films are being used effectively by groups throughout the country. Let us not be the first to abandon any of the

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This is the pseudonym for a priest of the Archdiocese of Newark.

old methods, but neither let us be the last to take up the new.

How About Catholic Teaching Films?

Last year the head of the religious department of one of the largest 16mm film distributors in the country remarked: "When I begin distribution of a Protestant or Jewish film, we have about two hundred bookings within a few months; when I took over a couple of Catholic films I did not have twenty bookings in a year!"

Or we might mention the remark in a Catholic periodical not too long ago: "Another *fetish* of method has been climbing over the horizon; namely audio-visual education." "Fetish" is defined in Webster's dictionary as "an object supposed to possess magical powers." Catholics who use this means realize the value in teaching religion but I do not think they ever expected magical results!

Or we might mention the conversation of the young priest with an older Father to whom he said that he was teaching the Mass and Sacraments with the help of movies and slides. The reply was a discouraging grunt.

Then there is the case of the distributor in New York City who was approached on the question of Catholic teaching films, and replied: "Not me! I just lost $30,000 on a top-notch Catholic film. Catholics in the United States do not realize the value of this means of teaching and spreading their Faith. I'm keeping out of that field!"

Would that we could say of the above incidents: "The characters in the story are entirely fictitious. Any similarity to persons living or dead is purely coincidental." But the few events related are true.

Films—A Tool In Teaching

In our Catholic parishes and schools throughout the country, our job of teaching the doctrine of Christ and the Catholic Church is not becoming any easier. With all the pagan and secular influences, lack of clear religious thinking, and the spirit of indifferentism, the task of making Catholic truths a *living* reality is becoming more and more difficult.

The use of documentary and teaching films in other fields has been tried and found extremely successful. It has been found that motion pictures used in teaching increase learning 55% and retention 20% to 40%.

At the present time there are extremely few Catholic teaching films. There are several "inspirational-entertainment" type Catholic films; but rarely are motion picture utilized to teach Catholic doctrine more effectively in our schools, in convert and inquiry classes, study groups and parish societies. The use of teaching films (whether motion picture or slides) will not make our job of teaching

religion easier—in fact it is usually more work rather than less—but it will probably make it more effective. The use of such films is not a "cure-all" nor is it a substitute for our personal teaching. But Catholic films can be an effective *tool* which if used well might help very much in our work. Those who have used them are pretty well agreed on that.

Here in the United States, there still seems to be doubt in the minds of those who perhaps would produce such pictures or distribute them on an organized basis, as to the feasibility of putting the necessary money or effort into them. As a result, only a few small groups or individuals have made efforts in this line. True—there are many problems in producing such Catholic films, in making them generally available, and even in the actual use of them in a parish or school. But those who have used the few available Catholic films, are agreed that they pay rich spiritual and educational dividends.

For some years past there have been several Protestant motion picture companies working on a national scale. They have now between four and five hundred religious motion pictures being shown regularly. The following remarks were made by Rev. James Friedrichs, an Episcopal minister and head of Cathedral Films, one of the largest religious film companies in the country:

"I cannot understand why the Catholic Church, with its great foresight and superb organization, does not realize the value of religious and educational films. Catholics in the United States produced only one religious motion picture last year—a thirty-minute short subject—whereas non-Catholics made twenty-eight. . ."

Catholic Teaching Films

In the past few years, a few more Catholic motion pictures have become available as aids in teaching our Faith.

"The Holy Sacrifice of the Mass" and "Gateway to the Faith" (on the sacrament of Baptism), are distributed through United World Films of New York.

An arrangement has been made by Father Malone, S.J. of Loyola Films in Los Angeles to make available for Catholic use those Cathedral films (non-Catholic) which conform to Catholic doctrine.

Last year the Catholic department of Visual Education of Films, Inc. in New York announced a new thirty-minute motion picture on the early missions of our country and the work of Father Serra, whose cause for canonization has been introduced.

There are one or two other films on the Mass; a few missionary societies have produced films on their work; perhaps forty films are listed in catalogues as Catholic, but were pro-

duced primarily as entertainment, many of them in foreign languages and technically inferior.

At the present time there is no effective group or company on a national scale with a program of Catholic motion pictures planned. There are very few real Catholic films available. Here indeed is a field for Catholic endeavor.

"Capture the films and you capture the hearts and minds of the people." So speak the Communists, now effectively using movies to lure souls into their web of hatred and destruction. We, whose task it is to teach and spread the Kingdom of God on earth, might well make use of this same medium to the fullest to more effectively draw souls to Christ.

JULIE---Or Housekeepers are Hard to Get

"Father Shea?"

Ireland's Patriot Priests

Cecil McCracken — *The Apostolate of Christus Rex*

TO pat a priest on the back for his efficient administration of the sacraments would be an impertinence bordering upon insanity—like doffing my hat to the sun and congratulating him upon an excellent job of work this morning! There is, however, a side to the work of an Irish priest which fires me with wild enthusiasm.

Ireland's Patriot Priests have ever been the glory of our nation, and her Mitred Giants the terror of our enemies. The names of these shepherds will never be forgotten as long as an Irish heart is left beating upon earth. This spirit and practice is alive today as never before in the breasts of the bishops and clergy of our country.

Now let us look at Ireland as a whole, and rejoice at the vista opening before our eyes. What of the Clergy? What leadership are they providing? What interest? What example? What, in a sentence, are they doing?

The answer is Christus Rex!

Christus Rex is a society of young diocesan priests of a calibre unsurpassed anywhere in the world.

Individually they are magnificent, and of their collective work we will treat in a moment. These young priests are Ireland's Social Justice Vanguard, and their work is all the more vital in view of our country's unparalleled vocation to spiritual leadership in a world drunk on materialism.

"The Christus Rex Society of Irish Priests for Social Reform" is pledged to work, study, and plan for the re-building of the Social Order in accordance with the principles envisaged by the Social Encyclicals. They are out to encourage among the Irish Diocesan Clergy the study of the Church's social teaching and to help them in every kind of social action.

The society was founded by an energetic group of young priests ordained in 1941 who imposed upon themselves the task of setting up some machinery to ensure their own co-operation in social work; added to this was their belief that an organization for priest social workers would have a universal appeal and fill a general need. At the end of four years of quiet building-up, they felt secure enough to support an unrestricted membership and to launch a nation-wide effort and programme.

Their patron is the Most Rev. Dr. D'Alton, Lord Archbishop of Armagh, Primate of all Ireland, and in October, 1945, Christus Rex was approved by their Lordships the Bishops of

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This comes to us from Cork.

Ireland as a society for social action among Irish diocesan priests, and empowered by them to conduct annual summer schools of Social Study for priests and to publish a Journal of Sociology. While membership is confined exclusively to the diocesan clergy the co-operation of religious laboring in the social apostolate is eagerly welcomed. The summer schools are open to all priests.

First Headquarters at Maynooth

Headquarters for the first few months of 1941 were at Maynooth College, and the "priests of Dunboyne House formed a local group which, it was thought, might provide a working model of how diocesan groups of Christus Rex might function. They took as the object of their investigation the Youth Problem . . . They examined various aspects of the youth movements in Dublin. Their findings were discussed and impressions exchanged at meetings held each month. The results of these investigations were incorporated in a brochure of Youth Organization. . .

"The Committee further drew up classified reading lists on Catholic Social Principles, lists of reading matter on youth problems, suggestions for study circle direction and themes for discussion by study groups, holding such documentation in readiness for interested enquirers. In fulfillment of its function as information bureau, the Committee answered many questions submitted by members. In addition, by means of periodic circular letters, it kept members in touch with one another in their social work and sought to make available to the generality of members the experience of priests who were in actual contact with various social problems" (Rev. C. B. Daly, D.D., M.A.).

For some years the exigencies of the war rendered impossible the holding of general meetings, and in the early years class-enrollment from Maynooth was a necessary and fruitful partial measure of recruitment. In October, 1945, the late Cardinal Mac Rory became the first patron of Christus Rex, and the first Priests' Congress of Social Study was held in Galway in August, 1946, under the active patronage of Most Rev. Dr. Browne, Lord Bishop of Galway. The theme was "Justice for the Worker"—a study of the implications of Catholic teaching on the living wage.

The second Congress took place at Drogheda in 1947, when the theme was "The Service State"; the subject for the Cork Congress in 1948 was "Trade Unionism Today" and in 1949 "Industrial Relations" were discussed in Dublin. "The Christian Family" and "The Rural Family" were the topics dealt with at the Belfast (1950) and Limerick (1951) Congresses respectively.

Their publication, *Christus Rex,* is a storehouse of topical and interesting material. Most Rev. Dr. Lucey, D.D., Ph.D., Coadjutor Bishop of Cork, has discussed the "Ethics of Nationalization" in a learned, though simply-written article that may well be called a "gem" on this subject. The paper deplores our tardiness in putting into effect the Report of the Commission on Vocational Organization, set up when Mr. De Valera was last in office.

Christus Rex is (of course) non-partisan — but there are matters closely akin to politics which transcend politics to an indefinite degree. That Vocational Assembly for which Christus Rex so earnestly longs is not envisaged as a substitute for Dail Eireann. The Dail will continue to function in all matters purely political, but the people will be organized vocationally along the lines indicated in the Papal Encyclicals. Thus will Ireland fulfill her Christian destiny, free from the bondage of liberalistic Finance-Capitalism and the embarrassing attentions of the so-called "Welfare" State!

Achievements of Christus Rex

There is nothing spectacular about the work of Christus Rex —but their Father who seeth in secret will reward them openly! Here are some big "little" things they have done (although it may be necessary, perhaps, to know something of our special problems here in order adequately to appreciate just how big these little things are):

Emigration has for long been a heartbreaking problem with us here in Ireland, and the unspeakable moral dangers facing our young folk, when they are hurled for the first time into the atmosphere of English indifference, must be counteracted at all costs. Christus Rex set to work. Individual members collected the names of emigrants and made immediate contact with the clergy in the parishes to which these unfortunates were going — and thanks be to God!—there are many tales told of the heroic Catholicism practiced by our young Irish folk in that land.

A little book by Olive Mary Garrigan, aptly entitled "So You Are Going to England," was published by Christus Rex and has already run into its second edition. This is extremely practical; it warns against all the pitfalls facing young Irish girls in England, and it is from the pen of a highly experienced welfare worker, a Catholic married lady.

This article comes to you from Cork City, where I am privileged to enjoy the friendship of many members of Christus Rex. It was here in Cork that the first Deanery Group of the society was formed—and a very active group it is! Some time ago the messenger boys in the city had a grievance and

they all came out on strike. The wrong people are always at hand to "help" on such occasions, but this strike had far-reaching (and, thanks to Christus Rex) altogether beneficial results. It showed these young lads who their real friends are!

Christus Rex came to the rescue; the very real grievances under which these boys suffered were immediately redressed; and, under the aegis of the Labor Court, there was set up the Joint Labor Committee, composed of representatives of both workers and employers, with Rev. Dr. Hegarty, of Christus Rex, appointed by the Minister as Chairman.

The findings of this Committee are legally binding under the Industrial Relations Act, their chief concern is for those belonging to unorganized trades, and minimum wage scales have been determined, along with rates of wages and hours of work. (Incidentally, the messenger boys recently had their wages increased yet again, and employers have been made responsible for the provision of decent waterproof coats for use in bad weather.)

No Communist Menace in Ireland

Ireland (thank God!) knows no Communist menace — the sheep flee at the voice of the hireling! Christus Rex is a clarion call—The Voice of the Shepherd. Shepherds at the list, straining to contend in God's service! We owe a debt of unending gratitude to those young priests who first came together under the banner of Christ the King—they are the leaven that is leavening the whole Irish priesthood, awakening interest in the Church's Social Teaching and fanning that interest into a scorching flame of selfless Catholic Action! Thus is the reign of Christ advancing; thus is materialism confounded and scattered at the onslaught of spiritual weapons. There is no "secret" about these spiritual weapons—we want the whole world to share and love the formula!

We called the members of Christus Rex "Patriot Priests," and so they are, in the fullest sense of that inspiring word! Patriotism is an extension of the virtue of charity—love of God and our neighbor for God's sake. This is something the "patriotic" materialist can never understand. This is the charity which urges these great - hearted priests to spend themselves unstintingly in the fight for the extension of the Kingdom of Christ upon earth!

Life reports that a U. S. colonel who gave $5,000 to help rebuild a bombed-out church smashed a phonograph record in which the vicar and his flock conveyed their gratitude with the words: "Now let us all thank God for this timely succour."

How About the Army?

Capellanus *An invitation*

THAT'S what I said: "How about the Army?" I haven't been a chaplain long. I've only been in Korea a few months, but I would like to put in a plug for more priests in the Army, especially younger priests.

If you know as little about the Army as I did, you will not know whom to salute for the first couple of weeks and you'll feel self-conscious as you return salutes in the camp or fort or station where you are working. But in a very short time you'll learn the disciplined courtesies of the Army and the place and the work of the priest within an Army organization.

You will probably go to Fort Slocum in New York, outside of New Rochelle, and in the historic old buildings on that beautiful island you will learn the intricacies of map-reading, geopolitics, army organization, and customs. You will review the principles of speech techniques. Your voice will be recorded and your delivery and mannerisms, if any, will be constructively c r i t i c i z e d by your associates. You will also review the methods of using visual and audio-aids in the teaching of religious and moral principles.

At the Chaplains' School, conducted by the Army, you will probably stay six weeks. You will meet many Redemptorists, Vincentians, Jesuits, Benedictines, and many diocesan priests from distant places who are doing the work of the Church among the many, many men in the Army.

I recall Father "Pat" O'Connor, the Columban missionary in Korea. He is giving a Day of Recollection to Army priests in a particular sector of Korea. He tells us that this is the first time Benediction of the Blessed Sacrament is being held in this Chapel since Reds were chased out. Twice the Reds made a headquarters of this particular house of the Columbans.

As you sit there listening to him, you can see the marks on the walls where the pictures of Stalin were placed. The altar had been thrown into a latrine by the Communists. Father Tony Collier had been at this house only a few days before he was shot down by Red bullets in the streets of Chunchon.

A Cosmopolitan Group

Father O'Connor is still talking. The priests in front of him are from all parts of the States and from many different outfits.

One is a priest from the Army of Belgium. Another is with the Canadians. Some are with the Commonwealth T r o o p s and

come from Scotland and Ireland.

Some of them have dust in their clothing and dust in their hair. They have come a long way, on the dusty Korean roads, to be here today.

Father O'Connor says, "You priests, in the different Armies, are missionaries, too."

Well, we do know that we are not really missionaries. We have none of the heroism and the hardships and the self-abnegation of the Maryknollers and Columbans and the other congregations who do the hard and lonely missionary work of the Church.

But then the priest in the Army is a type of missionary because he does spread goodwill towards the Faith. He does reclaim many Catholics who have fallen away from the Sacraments and ideals of the Church. He does meet many people who have no religion but who are attracted to Catholicism in one way or another.

The priest drops into the mess-tent for a cup of coffee. "Say, Padre," someone says to him, "I'd like to ask you a couple of questions."

Then begins a conversation wherein the priest has an opportunity to present the teachings of Christ to a receptive audience.

In the reclamation of lax and fallen-away Catholics the priest has many opportunities in the Army. Every time you say Mass there are men present who have not been to Mass or the Sacraments for a long time. At least that is what you find in an overseas station in Korea.

In keeping the Faith alive, a priest in the Army is valuable to the Church, to the country, and to the men in the Army. By practical talks on morality, by presenting the reasons for our beliefs and our traditions, he is constantly stirring up the Faith of his men. He is a guide to them. He is a reminder to them that Holy Mother the Church is really a Mother because she sends the shepherd where the sheep go.

The Character-Guidance Program

The Army has a Character-Guidance Program which is now part of the regular training of Army personnel. The Chaplain, the priest, gives talks on basic moral principles—on the Ten Commandments; on the philosophy of sex and of restraint; on the reasons why we believe in God—to young men who listen very attentively.

For many, it is the first time they have heard a logical and systematic presentation of the reasons upon which we base our beliefs in God and in the dignity of man. Many are unchurched and untrained in Christianity. What a challenge for a priest—the opportunity to present the ideas first given by Our Lord, ideas which underlay

our civilization, our democracy, our way of life.

Some say that Army life is so different from life in a rectory or in a religious house. It is.

The atmosphere is entirely different. You are dealing, many times, with the spirit of the pagan world and the flesh at close range. Sometimes a priest feels very much alone—but not for long.

Don't believe the critics and the pessimists who are easily discouraged. You will see many things to encourage you in the Army. You will see many who are living fine Catholic lives. You will be inspired and edified, often, at the good influences which are fermenting and which casual observation does not discover.

You will be inspired also by your own influence among the men. Their ready response will encourage you. Your suggestions for more devotion will produce fruit in the way of more numbers. Their appreciation of a chance to sing in the choir and to enhance ceremonies will surprise you.

There is no doubt that sometimes you do get a little lonesome. Your first night in a new appointment is always that way. You feel that you don't belong. But in about three days you know that you do belong, because in the Army you make friends quickly and both officers and enlisted men need only a few hours to get accustomed to your face, and then "you're in."

The local clergy are practically always your pals. Whether they are missionary priests in a foreign station, or your own religious, or the secular clergy in the states, homes and rectories are open to you and you will usually go there a night a week for a chat, a game of cards, a little music. So "there's no sweat," as they say.

A priest has plenty to do, he fulfills his priesthood in a very effective and satisfying manner, and he has a variety of companionship. All this you find in a typical Army assignment.

In the Army you will hear confessions in a dark old hut. You'll help the kid start a fire before Mass. A little Korean will splash gasoline on the flame to make the fire go. Your alb will be dirty and you'll squat on a makeshift bench and the men will sidle up beside you to make their confessions.

But you are the living Church, bound together, you and your men, by your common Faith—by your love for the familiar sacred things in strange places.

We do need more priests. The more priests we get in the Army today, the healthier will be the Church of tomorrow in America. Less Faith will be lost. More Faith will be gained. How about it?

A New Anti-Vivisection Campaign

Mr. Francis Edward Nugent

Involving flagrant misuse of Catholic sources

I HAVE before me a pile of well-printed, slick-paper propaganda emanating from one of the regional branches of that far-flung movement most generally known as Anti-vivisection. The several pieces of literature are uniformly offensive to Catholic sensibilities, and some of them appear almost sacrilegious. Moreover, there runs through them all a motif which, it seems to me, is at best inimical to Catholic interests.

This stalwart band of sentimentalists has evidently swung its siege guns in an opposite direction than that which has long attracted them. They have enlisted the aid—the largely unconscious aid—of religion; they go forth to new conquests "with the cross of Jesus going on before."

In brief, the partisans of anti-vivisection have largely confined themselves, of late, to an *ethical* discussion of animal experimentation. While much emphasis has always been placed on the purported immorality of vivisection, it is only recently that the old arguments against its utility and contribution to medical research have been retired.

Now the argument is turned into an almost exclusively moral one. Hence, religion presently finds itself haled into the witness stand on behalf of anti-vivisection. To hear the anti's talk, Christianity has the solitary mission of eliminating experimentation on our little dumb brothers.

All this is bad enough, but Catholicism seems to have particularly strong leanings toward their humane movement, if we may believe the anti-vivisectionists. To particularize: an American vivisection society is responsible for a pamphlet entitled, "Roman Catholic Church and Vivisection."

This literary immortal commences with a long and edifying quotation from St. Francis of Assisi's "Sermon to the Birds" which has absolutely nothing to do with the point at issue. There follows, however, the somewhat more provocative statement that "the Roman Catholic Church has never lacked strong opponents of vivisection as the following utterances will prove."

Among the "following utterances" there appear three attributed to Cardinals, all of whom are long since dead, and one of whom is made to infer, in a quotation out of context, the opposite opinion of that he

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actually entertained. The other two statements are not documented, and I have been unable to verify them.

Two American bishops are quoted; one of these is mentally ill, tragically enough, and yet his name is exploited in a manner he would hardly approve were he possessed of his normal faculties. Finally, a nun melodramatically opines, "One cannot, by any force of the imagination, form a picture of St. Francis with pincers and scalpel at work upon the living tissue of a dog held motionless in a vivisection form." This last, by the way, is typical of the maudlin emotionalism which is the anti-vivisectionist *ersatz* for logic.

A False Impression

Now, the only inference the lay reader of such a piece of propaganda can draw is that the Church and vivisection are unalterably opposed. Whatever the frame of mind of those who composed the aforementioned leaflet at the time of its composition, the unfortunate fact is that their publication inferentially associates Catholicism and anti-vivisection.

At no point is it even hinted that there are some Catholic ecclesiastics who are *not* in favor of anti-vivisection, let alone that the weight of clerical sympathy lies in the opposite camp. No; the solitary impression any reader not hitherto exposed to the question, on picking up this propaganda, could get, is that the Catholic Church reprobates all animal experimentation as un-Christian and immoral.

The popular mind, seeing that three cardinals, and two bishops condemn vivisection, straightway assumes it now knows the mind of the Church in the matter. By no means will it think to question the authenticity of the quotations, either. Causa finita est.

"The Compassionate Heart"

The remainder of the anti's literary output is little less reprehensible. Take for example the small volume entitled "The Compassionate Heart" by George R. Farnum, president of the New England Anti-Vivisection Society. Its title page bears the quotation—and at least *this* one is authentic—"Inasmuch as ye have done it unto one of these my least brethren, ye have done it unto me" (Matt. 25: 40). A rather astounding text to apply to the brute creation!

The author's foreward states the object of his volume to be to "help to spread the gospel of the Compassionate Christ." In the text itself there appear such profound theological dicta as:

> I do not want to think, however, and indeed I am not prepared to believe, that the spirits of creatures endowed with the capacity for so much love and goodness are utterly annihilated with their death. Who with any measure of

humility can confidently say that such was the design of the Creator of all Life? I had rather take my stand with Walt Whitman: "I swear that I think now that every living thing without exception has an eternal soul."

Be it duly noted that this statement was occasioned by the sad demise of one Sonja, a pet dog of Mr. Farnum's.

With this new first principle in mind, we will not be easily scandalized with the statement appearing on page 31 of "The Compassionate Heart" that Our Lord "prescribed His gospel of the compassion as the rule of conduct for all the sons of His Heavenly Father" applying to dumb animals! Chapter and verse, please?

However, it seems that the "gospel of compassion" does not apply to those of the clergy who have enrolled themselves on the side of the vicious vivisectors. Such ecclesiastics earn the special vitriol of Mr. Farnum. *Extra anti-vivisectionem nulla salus,* it would appear from his several remarks in our regard. For instance:

> It is quite impossible to concile the exalted Christianity of the good and compassionate St. Francis, his mystic perception of the unity of all life and his idyllic relations with the fowls of the air and every living thing that creepeth upon the earth, with the actions of those who practise, defend or condone the crying evils of vivisection.
>
> How those who profess to preach and propagate the Gospel of which St. Francis was such an inspiring exemplar can justify any approval, much less a public endorsement, of animal experimentation with all its attendant horrors and related evils is beyond the Christian imagination to conceive. (p. 36)

Or again:

> An uncounted legion of professing followers of Him Who proclaimed, "Blessed are the merciful," including no few of those whose mission is to preach His gospel, who must know or strongly suspect a good deal of the grim truth, are actually enrolled in the ranks of the vivisectionists. What a perverse paradox! (p. 44)

The Catholic priesthood is doubtless intended, seeing that so few of her members may be found to espouse anti-vivisection. Mr. Farnum is himself guilty of a somewhat "perverse paradox" in saying for the public, in effect, that Catholicism encourages his dubious movement, and at the same time excoriating the clergy, or that part of it, which has different sympathies from his.

It is interesting to note, in passing, that the Protestant Episcopal bishop of Boston whom he quotes as writing, "I cannot agree that one lacks

mercy if one prefers that animals should suffer pain rather than that human beings should," is the recipient of much opprobrium from Farnum's direction. So we seem to have some Episcopalian company.

Newman's Real Opinion

Cardinal Newman in particular has suffered violence at anti-vivisectionist hands. He is quoted out of context by every "anti" going. The reader may consult Father Rumble's *Radio Replies* for a good example. (Vol. III, p. 1216 ff.)

Because, it seems, the great Oratorian took the opportunity at one time to deprecate the *abuse* of animal experimentation, his name is bandied about with gleeful abandon in scores of anti-vivisectionist pamphlets and books. For the benefit of those readers who might be interested in Newman's actual opinion, I shall cite two excerpts from his written works:

> We have no duties towards the brute creation; there is no relation of justice between them and us. Of course, we are bound not to treat them ill, for cruelty is an offense against that holy Law which our Maker has written on our hearts and it is displeasing to him. But they can claim nothing at our hand; into our hands they are absolutely delivered. We may use them, we may destroy them at our pleasure, not our wanton pleasure, but still for our own ends, for our own benefit or satisfaction, provided we can give a rational account of what we do (*Omnipotence in Bonds,* originally a lecture delivered at the University of Ireland).

The Cardinal further declares that "the Creator has placed the inferior animals absolutely in our hands, we have no duties to them, and there is as little sin (except accidentally) in taking away a brute's life as in plucking a flower or eating an orange" (*Present Position of Protestants in England*).

It might be well at this point to briefly indicate precisely what is the accepted moral "duties" we have toward them theology of vivisection. In the first place, to speak of the "rights" of animals and the is sheer nonsense. The brute creation have no rights whatever, and we have no duty toward them whatever. They are unreservedly delivered to us for whatever ethical use we may wish to put them.

"Even as the green herbs have I delivered them all to you" (Gen. 9: 3).

"Wherefore," reasons St. Thomas, "man without injustice uses them, either by killing them or in any other way" (*Contra Gentiles,* Lib. iii, cap. 112).*

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*"Unde absque iniuria eis utitur homo, vel occidendo, vel quolibet alio modo."

It is, however, sinful to cause an animal needless pain. The sinfulness in this case would arise from its opposition to reason, for reason prohibits wanton, purposeless causing of pain. *In se* such an action would be a venial sin.

However, should a sadistically venereal gratification be the object of inflicting such torture on a brute, or should the torture affect the torturer in such a way as to brutalize him, then a more serious sin would be the result (cf. Jone, *Moral Theology,* Newman Bookshop, 1944).

The Correct Principles

Vivisection, then, is licit with these two provisos: 1) the animal must not be made to suffer more than is strictly necessary, and 2) the experimentation must be useful toward scientific advancement, or for the inculcation of, for example, surgical information among students of medicine.

Thus, it will be readily enough understood how short the anti-vivisectionist argument from ethics falls. If they try to shift once again to denying the utility of animal experimentation, they will be unable to explain away to any well-informed observer the countless discoveries made by means of vivisection in such fields as neurology, embryology, fecundation, bacteriology, etc. Such incalculably important discoveries as Harvey's researches into the circulation of blood would never have seen the light of day had not animal experimentation been utilized.

It is interesting to discover just exactly what sort of people the anti-vivisectionists are. They are a saccharine, sentimental lot—the type of neurotic soul who leaves a hundred thousand dollars to a cat of doddering feline antiquity, to assure its continued maintenance, and to keep it in catnip for a time.

What is particularly remarkable is the presence of some of the birth-controllers in "anti" ranks. Talk about "perverse paradoxes."

To be sure, there are many good-hearted, if misguided, folk in the movement—most of them more or less orthodox Protestants. But it is also a refuge for a galaxy of emotionalists; on the whole, a very un-Catholic group.

To recapitulate then: vivisection is morally lawful in most cases, animals having no rights, and human beings having a great many. The overwhelming majority of the clergy will be found to have little sympathy for anti-vivisection, and will certainly resent the propaganda effort of the American anti-vivisection societies which seeks to align the Church with their questionable cause. Kindness to animals, by all means! But kindness to humankind first and foremost!

Hunters of Souls

Edward F. Garesché, S. J.

The times call for a new crusade

TO be a hunter of souls is, so to say, inseparable from the Catholic Priesthood. It is an essential part of the duties of the priest to seek and to find the sheep that are lost. This is so, because Christ was the greatest of all hunters of souls, and every priest is to be another Christ.

The Christlike character necessarily includes a zeal and desire to save the lost, find the strayed or the stolen, and bring them to the one sheepfold of Christ. The eagerness and intensity of the priest's hunting for souls comes, in a large part, from the vividness of his realization of the value of a soul.

It was this realization which drove St. Francis Xavier through the depths of the jungle, barefoot and suffering, and caused him to wear out his life, traveling from place to place by the slow and difficult means of transportation available in his day, and to visit so many places, and administer so many Baptisms. The little hand, which has been borne through the world as a relic — that right hand of his which one might see on great feast days, exposed with reverence above his altar in the Gesu at Rome, poured the saving waters of Baptism on the brows of hundreds of thousands, at the cost of incredible anxieties and labors and sufferings.

This hunter of souls sought out the lost sheep in the depths of the tropical forests, as well as in the crowded purlieus of great cities, and won them to Christ. So great was his faith and hope and love that he is said really to have planned to convert all of India with its thronging millions in twenty years!

Another great hunter of souls, very different in his surroundings and his methods, was the heroic Curé D'Ars — St. John Vianney. While St. Francis Xavier was one of the most brilliant students of the illustrious University of Paris, John Vianney could not learn his theology properly. He was greatly handicapped in his search for souls. But ceaseless prayer, weariless labor, incredible austerities, anxious days and nights spent in the confessional and in the pulpit, enabled this mighty hero to draw to himself the souls for which he thirsted, and cleanse them by the grace he gained from suffering and prayers.

By hundreds of thousands they journeyed to Ars from all the Christian world. The sight

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Father Garesche is stationed in New York City.

of the frail little man, pale with watching, consumed with fasting, worn out with years in the confessional, was in itself a sermon that moved all hearts. But his conferences, full of simple, vivid faith and the love of God and of man, and of detestation and horror of sin, were more eloquent than the studied sermons of France's great pulpit orators.

Men like these are examples, lifted high above the ordinary, as are all the saints, to show us what our human nature can do and nerve us into imitation, each in his own way. But every man who is a priest of Christ can be a hunter of souls in his own surroundings, with his own opportunities, among the people whom he knows and loves.

No two priests have the same abilities, the same opportunities, but by the very fact that a man is a priest, the power and the scope are there. Christ sends his great army of priests into the world like generous hounds on the scent, to seek and follow the souls whom each is appointed to save.

When St. Dominic's mother dreamed before his birth that she had brought forth a hound with a torch in his mouth who went about enkindling, it was a prophecy for other priests' mothers and for other priests. If all the hounds of the Lord in religion and in the dioceses at home and in the missions work wearilessly to find and to save the sheep that are lost, then the sum total of salvation will be accomplished. For the Church is in the hands of the priests and they are the official, the primary, the accredited and appointed hunters of souls.

The Need Of Conviction

The hunt begins with prayer and preparation, study and self-discipline, thought and meditation which reveal to the individual priest the priceless value of a single soul. The preparation is as essential—more essential—than the careful training which noble hounds receive for the chase. If they are not sound in wind and limb, have not a cultivated scent and the training to follow their quarry through thick and thin, bramble and bush, they are useless for the hunt. So a priest who has not in himself the qualities of holiness, zeal, faith, hope and love, the discipline and self-denial, the perseverance, the weariless desire to find and save souls, can hardly succeed in this august and divine quest.

Hence, the immense responsibility of the priestly seminaries to give their students all that is needed to send them out on the trail of sinners and the lost. Learning is not enough; skill in casuistry not enough, although these things are usually essential. There must be, besides, that active, vivid zeal, born of an ardent faith and hope and love, which make a man think, with Christ, that one human

soul is the most precious object in the universe and that to save one soul is worth a lifetime of austerity, labor, and prayer.

The pastors to whom priests are confided as curates or assistants have a great work to do in encouraging these young and ardent priests, giving them opportunities to hunt for souls under wise direction and with kindly encouragement. Their fellow priests can help immensely, not only by the mighty encouragement of a good example, but by a kindly word and friendly appreciation when a young priest shows zeal and courage.

The pious faithful can help by praying fervently for priests that they may be good hunters, which means that they will be good priests, holy and powerful before the Lord. Religious, cloistered and active, can help greatly by directing their prayers to the help of priests who are hunting souls.

St. Terese of Avila, in that often repeated saying, used to admonish her sisters: "Sisters, pray for priests! Forget your own little anxieties, petitions and desires, and pray for priests. Then God, Who knows all you need and wish, will be favorable to you, because you pray for His priests."

All the different ranks of the faithful can also help, each in his or her own way, in the ceaseless hunt for souls. The priest by himself can reach only a limited number of the lost sheep of Christ. As we have so often noted, there are in this country, so it is said, one hundred million non-Catholics who seldom or never go to Church. What a field for the hounds of the Lord! But it is the priests who must train, encourage, initiate the lay apostolate.

The priests in the parishes and schools, in the religious houses, each has his own task to do which, in itself, is directed to the salvation of souls. But if each priest takes on himself the hunting of the lost in his free moments, with the energies that are left over from his regular work, immense numbers of these disinherited ones can be brought back to the Church. And if each priests enlists a little circle of his friends and acquaintances of the laity to seek and find the strayed and the lost, he can multiply his personal efficiency.

The Leaflet Apostolate

Our thoughts naturally go back in this connection to the distribution of the little leaflets, which are so easily bought and given, and in so many ways can reach some of the hundred million. If great numbers of our Catholic people were constantly leaving these leaflets in public places, in public conveyances, in the telephone booths, etc., they would at least afford a contact between the Catholic

Church and her lost and strayed children. All souls are meant to come to the knowledge of the truth, and the least of these spiritual wanderers is endlessly precious in the sight of Christ.

In many other ways the lay folk can help priests in their hunt for souls. They can invite their non-Catholic friends to instruction classes; they can bring them to Mass, to Benediction, to Lenten courses, to Catholic lectures and meetings; they can speak tactfully of the Church and her doctrines, which touch all the facets of human activity. The laity will do this if the priest will guide and encourage them.

Every parish, no matter how prosperous, well-organized, and populous with good Catholics, still offers many opportunities for hunting souls. In the crowded tenements or in the scattered country places, how many souls there are, waiting for the good word, for the gentle invitation of Christ, through His priests or His priest's messengers. Who but God knows the number of fallen away and ought-to-be's in the midst of our Catholic people! Who can count the untaught, the unbaptized, the men, women, and children who have no contact with any organized Catholic activity!

If there are one hundred million or even fifty million people in this country who do not go to any church, many of them can be found in any neighborhood. There is real hunting, ready for the zeal of the priest or of those who hunt along with him! Every priest must see in human souls the object of his ministry because for this he was singled out by Christ; for this he received the unspeakable privilege of ordination, making him another Christ — powerful beyond our thought to save and to heal the souls of man. Any human soul is precious enough to be ransomed by the death of a God. Any soul that is lost is a dreadful calamity, a deep wound in the heart of Christ, a waste of the Sacred Blood.

The field of the missions is the widest and greatest of all hunting grounds for souls. There, a billion unbelievers, in the dark jungles of Paganism, in the dry deserts of Mohammedanism, in the pitiful and yearning wastes of Judaism, in the dreadful devil-haunted fastnesses of Animism, wait for the coming of Catholic faith, hope, and love, which will save their souls and brighten their dismal lives.

That so many souls are still in darkness, nearly 2,000 years after the coming of Christ, must pierce the heart of every priest. But the vastness of the task should be no discouragement. Priests on earth today, with their destined helpers among the religious and the laity, can surely win great numbers of this generation of the darkened ones.

Perhaps the first requirement to realize all the possibilities of this vast apostolate is for the individual priest to sense to the full his opportunities. If tomorrow every destined hunter of souls would set forth in his appointed part of this vast apostolate and enlist the helpers he needs to find and to save his quota of souls, what a transformation we should see in the world. Meanwhile, every hunter of souls can help in the chase. The fanatical apostles of Communism are spreading their gospel of atheism and hatred with appalling self-sacrifice, industry and devotion.

Mohammedanism, in Africa especially, is showing a baleful power of proselytizing. A missionary from Nigeria recently told us that the Government had issued a statement that for every native who becomes a Christian in any denomination in Nigeria, ten became Mohammedans. The hour grows very late. If we do not seek and find the sheep that are lost, Satan will do so, to lose them deeper still in error and unbelief.

The pagan populations are each year bringing forth many more children than all the number of converts which the Church is making in their midst. But to every priest whose heart beats with the Heart of Christ, these needs are an irresistible summons to greater and greater effort and self sacrifice in the pulpit of souls. The times call for a new crusade led by the priests. God wills it!

What Happened To America's Success Formula?

"What has happened to the ideas and ideals that made your Western world click up to now? What became of the success formula that you have liked to consider the source of America's greatness?

"The answer is very simple: the professors discarded the whole business as outmoded and substituted something for it which they considered better."—**Bishop Thomas K. Gorman.**

A Queen's Taste

From press reports one gathers that the recent Festival reconstruction of Queen Elizabeth's visit to Cambridge omitted a gay bit of impromptu entertainment offered her Majesty during the visit in 1564—namely, a burlesque of the Mass by a number of under-graduates, one of whom, dressed like a dog, gambolled round with a Host in his mouth.

The Queen was not amused, if I remember rightly. Even she had her standards.—**The Catholic Universe.**

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, California

WHAT do you think of "Newman Clubs"? Are they not useless?

They are the best we can do when Catholics attend state universities or other non-Catholic schools. We try to make the danger of defection remote, but in practice only a small percentage take advantage of these Catholic clubs. I presume that there is here a big leak in the bark of Peter—some say 40% of the students fall away.

Are our young people intellectually prepared to withstand the barrage of modern liberalism in these non-Catholic schools?

I think that we do not teach religion in a living manner in our elementary and secondary schools.

Do landlords act as Christians when renting houses?

It is admitted that many do not—"No dogs or children," small apartments, etc. A Catholic who does this is not worthy of absolution. It is mostly due to greed. The "rural life" is the ideal for Catholics, over 80% of whom live in cities.

Do you think that we Catholics take sufficient interest in social justice?

No, we do not. In 1906 when the late Doctor Ryan wrote his pioneer book on "The Living Wage" many considered him a half-Socialist in spite of the great Letter on Labor by Leo XIII, 1891. The situation is better today. See, Cronin, "Catholic Social Principles," Bruce, Milwaukee, 1950.

Is it allowed for a priest to give a lecture on Catholic teaching in a Protestant church?

Yes, if there is no religious service. Some Bishops have given permission and it does good. We are not known to outsiders. Let the Church be known as she is. Do our Catholic people explain doctrine well or at all to non-Catholics? Generally, they do not.

May a non-Catholic be a witness *at baptism given by a priest?*

There is no objection since he is not a sponsor (cc. 765-766).

Is there a treatise on Church linens?

See Collins, "The Church Edifice and Its Appointments," Newman Bookshop; Britt, O.S.B., "Church Linens," St. Anthony Guild Press, Paterson, N.J.

What do you mean by the "Fontes" of the Code?

They mean that the former law is quoted, but not always. In some editions these "Fontes"

are given, in others they are not printed. The Code repeats the former laws in general. In some cases it modifies these laws and in some instances, we have new law.

Is the civil marriage of Catholics a putative marriage if at least one is in good faith?

It was disputed, but the Commission of Interpretation, January 26, 1949, answered that a putative marriage (canon 1015, sec. 4) must have the solemn form. The children are then considered legitimate if at least one of the parties was in good faith.

I want a modern treatise on the Pauline Privilege and the Constitutions of canon 1125. Can you mention one?

Yes, Rev. Dr. Winslow—on this same subject — Maryknoll, N. Y. (1948).

Does the Supreme Court forbid "release time" outside of public-school buildings?

It is considered constitutional outside of school grounds. This is the most recent decision as you read in the press. The former answer in the McCollum Case was unfortunate. "A wall of separation" should not mean hostility to religion. The American tradition has always been friendly to religion and is yet in practice. There was never a perfect wall of separation. The Constitution simply f o r b i d s Congress to establish a *National Church* (special privileges).

What do you say of Archbishop Sheehan on "Apologetics and Catholic Doctrine"?

It is excellent for high schools and colleges (Gill, Dublin).

Rome said a few years ago that we cannot celebrate without a server. What are the exceptions?

a) Sunday or Holy Day Mass; b) epidemic in parish; c) boy leaves the altar; d) to consecrate for Viaticum. A woman may answer outside the railing. Also a man may move the book, etc., even if he cannot recite the Latin responses (S. C. of the Sacraments, October 1, 1949).

Censorship

A German in the Western Zone was worried for fear his letters to his son in Warsaw were being read by Communist authorities, so he wrote him that he was putting in the envelope a hair which would fall out if the censor opened it. His son replied that there was nothing to worry about. The hair was still there. The Western German now had the information he wanted. He had not put a hair in the original letter.—**The New York Times.**

Sermon Suggestions

August-September ✠ *J. F. Noll, D.D.*

Eleventh Sunday After Pentecost

August 17, 1952

Spiritually Deaf And Dumb

AS YOU will have noted most of the gospels in recent weeks have either dealt with parables of our divine Lord or with miracles He wrought. Today the gospel deals with a cure of a deaf and dumb man.

St. Augustine tells us that all our divine Savior's deeds contained precepts for us. Christ's intention was always to have us draw spiritual lessons from His discourses on physical things or from His physical cures.

Some Thoughts To Develop:

Many more people might have come into this world deaf and dumb including most of you, but we wonder how many of them have ever thanked God that they did not. How many mothers have thanked God that *all* the senses of their babe were given it unimpaired!

We have reasons to pity the deaf and dumb man because he is necessarily lonely. He can neither speak to others nor be spoken to by others, except with a limited number who have learned the sign language.

There should be in every parish a few people who will become better acquainted with such afflicted persons, and call on them occasionally, and bring them literature with which to occupy their time. They will deeply appreciate it.

But while most of us are neither deaf nor dumb physically, we are very deaf and dumb in a spiritual sense. We were deaf as children to the salutary admonitions, the good advice, the well-intentioned direction of our school teachers; and in later years deaf to the inspirations of God's graces.

In Psalm 112 David speaks of the idols of pagans to whom prayers were offered: they had "ears and heard not."

It were better if more people were spiritually dumb, that is, if they would not abuse speech, misuse their tongue in obscene language, cursing, lying, detraction. They should be so grateful for the gift of speech that they would use it only in a good way: first in prayer to God, second, in fraternal correction of friends, in an apostolate for Christ.

We should ask Jesus to open our ears to learn thoroughly the teachings of the Church. We should listen to the advice and guidance

given by our spiritual superiors because it is always intended for our own good.

We should ask Him to "loosen our tongues" to chant His praises, to defend Him and His Church against all the attacks directed against them.

Instructed Catholics are the ones who should speak out because, besides having the truth, they should be able to explain and defend it.

Because we live so much to ourselves, the majority of our fellow citizens never learn the truth about the Catholic religion. They can learn it only from the laity because they do not patronize our churches. If they never had any definite religious instruction, they cannot even think right about God, about Christ, about the importance of observing the Commandments.

Many of them want to do the right thing, but not knowing the moral law as they should know it, they see good where we see evil; they see evil only in disobedience to human laws. They take it upon themselves to reform the community, but it never occurs to them to get after the things which are forbidden by divine law, such as the evil literature sold even to teenagers by their own druggists or their own downtown merchants.

Every state in the union except one has a law forbidding the publication, the distribution or the selling of that literature, but they never ask that that law be enforced. Every state has a law forbidding the printing and circulation of literature dealing with birth prevention, but they never concern themselves about that.

Conclusion: While they see no alternative between abstinence and drinking, many Catholics go to the other extreme and see no great harm in squandering money which they cannot afford on drinking. They go to the extreme of regarding ordinary innocent games of chance as evil, while Catholics go to the extreme of minimizing the evils even of gambling for high stakes. Catholics have had reason to be ashamed of themselves during the past year, reading in the paper that most of the big gamblers and racketeers have been at least nominal members of their faith. On the other hand their critics have seen moral evil where it has not existed.

Twelfth Sunday After Pentecost

August 24, 1952

Thinking Leads To Catholicism

RECENTLY an Episcopalian Bishop made an attack on the Catholic Church at Alexandria, Louisiana, and was answered by a woman convert from Episcopalianism.

The Catholic Church, in the mind of this Bishop, exceeded its powers in defining the dogma of the Assumption and exhibited its intolerance by forbidding priests to join the Rotary Club.

Some Thoughts To Develop:

Of course, neither charge is true. In defining the doctrine of the Assumption the Holy Father merely proclaimed as an article of

faith something which the entire Christendom had accepted for a thousand years before the Reformation.

Protestants accept the Bible as the inspired word of God not because the Bible says it is, but on the same authority that pronounced on the Assumption.

Those who ask you to quote a Bible passage dealing with the Assumption of Mary should be asked to quote a Bible passage to prove that the New Testament Bible was written at the direction of Christ.

It is through Tradition, or on the authority, universally accepted by all Christians until recent years, that we believe that Mary's body was assumed into Heaven.

The Bishop had said: "The Anglican Church is a welcome answer to the dilemma of thinking Roman Catholics."

The lady convert answered: "When it comes to 'thinking,' the steps lead to Catholicism. I only regret that I was not born a Catholic. How I grieve that my family, through no fault of their own, were born Protestants. They do not even know against what they are 'protesting.' . . . Only because I was once one of you can I know so thoroughly how one can drift through life without every really thinking about the truth."

She called the Bishop's attention to the fact that "the Catholic Church never berates other religions," while the clergy of many of the sects have "so little of the truth of their own to teach that they find it necessary to run down Catholicism."

She asked the Bishop how many Protestants really can tell what they believe, and observed that Luther could not agree with St. James, the Apostle, and placed himself above St. James by removing his Epistle from the Bible. Thereupon, she asked the Bishop how he could consistently accept any portion of the Bible if he found one portion false.

Then she told the Bishop: "People never think their way out of the Catholic Church." When they leave it it is for another reason—usually a moral weakness.

Conclusion: Has it never occurred to you that an instructed Catholic never has any particular trouble with his belief, but might have trouble with the moral requirements of the Church; he, therefore, never joins another Church in order to become better. If he joins another, it is either because his own Church was too strict for him, or because he did not have courage to stand up against the man or woman whom he wished to marry.

Thirteenth Sunday After Pentecost

August 31, 1952

Show Your Gratitude To Christ

ONE of the most inexcusable characteristics of the average human being is his ingratitude to Almighty God Who created him; to Christ, his Savior, Who redeemed him; and to the Holy Spirit,

Who has daily, over the years, dealt out graces and spiritual favors to him without receiving any recognition for them.

As proof that the heart of Christ is hurt by ingratitude, we have not only the evidence in today's gospel, but have had evidences throughout the centuries, such as His complaint to St. Margaret Mary, and the reference to the ingratitude of men in practically every apparition of the Blessed Virgin through the centuries.

Devotion to the Sacred Heart and the observance of a novena of First Fridays were established by the Church to offer reparation for the ingratitude of mankind and also to keep people mindful of the fact that as the Holy Eucharist is God's greatest gift to man, it should be appreciated, and cherished as such.

The Gospel of today records a wonderful miracle wrought by Christ. He had cured ten lepers of a disease which the skill of the best physicians then could not cure and which the best physicians today, despite the great advance of medical science, cannot cure. Yet only one of the ten was sufficiently grateful to return to Jesus to express his thanks. And, as so often happens, that particular one was not even a member of God's Church, while the other nine were.

Some Thoughts To Develop:

Our souls came into this world infected with the germs of leprosy; they were washed clean by the miracle effected through Baptism. Little thanks for this have we shown. There are few people who have not mingled with lepers in the spiritual sense and have not become themselves infected. Christ has cured us frequently through a Sacrament He instituted for the removal of leprosy contracted by our own fault. We are not even appreciative of that. Through the grace of this sacrament we could be kept permanently clean, but in every parish there are many who prefer to live in their leprosy rather than take the trouble to go to the spiritual physician to be healed.

The gospel tells us that Christ sent even those with physical leprosy to the priests. This was done because leprosy of the body is a figure of leprosy of the soul.

The best friend we have in this world, namely, our Church is shown little gratitude. People remain nominal members, mechanical members, and yet they think they are doing their full duty. Instead of regarding the priests of the Church, God's agents for the promotion of our eternal interest, as our friends, we often criticize them for interferers with our liberties. This as long as we enjoy good health and regard death as far off. But when we fall into serious sickness, then, because we face eternity, we see God in a different light; we see the Church and the Church's agents as our friends, and try to make peace with God through the priest.

In our large hospitals, the chaplain will reconcile to God in one year two or three hundred persons who had grown careless, given up the practice of their religion, and of course, remained away for years from the Sacraments. They do not deserve this grace because they have spurned so many of God's graces. But God's

mercy and love for them outweighs our ingratitude to Him.

Conclusion: Resolve to be grateful to everyone who has been good to you, and particularly to Christ, your Savior, and show this gratitude by the deepest loyalty, and by the frequent reception of the Sacraments which our divine Friend instituted to bring us closer to God and to keep us there.

No one, on his deathbed, will declare that it was worth while having a good time on the way to hell.

Fourteenth Sunday After Pentecost

September 7, 1952

Put First Things First

DURING the past forty years the people of nearly every country in the world have had their thoughts centered on war more than on peace; and a very large portion of their earnings have been collected by governments to pay debts incurred by a previous war or to spend on new armament for another impending war. Yet we speak of our twentieth century as civilization.

Christ, speaking through the gospel of this day, makes it clear enough to any one who is willing to understand that peace and happiness in this world depend on putting first things first.

Some Thoughts To Develop:

The first duty of every man, woman and child on earth is to "seek first the Kingdom of God." Man was made to honor, love and serve God in this world as a condition for happiness here as well as hereafter. Any thoughtful person knows that we cannot get along without God, yet most of mankind tries to do that.

God can prevent our having food to eat, either by sending no rain for a year or by sending too much of it; by allowing no sunshine or too much of it.

Our Department of Agriculture must alter its predictions a dozen times on what the size of the next wheat or corn crop will be. It does not take God into account at all, but assumes that we are going to have the normal amount of rain and sunshine needed. Then comes the drought, or the flood like we had last month, doing, within a week, a billion dollars damage.

We ourselves plan for the future as though we knew we were going to live during the next twenty years without any sickness or accident.

Conclusion: The lesson of the gospel is a lesson of God's providence, and the lesson that it is to our advantage to have God spoil all our plans if we are being weaned away from Him, and seeking first the vain goods and pleasure of this world. No human being will be deprived of the necessities of life, or of many things judged good by the people of the world if he will seek first the Kingdom of God. But more important he will likely have indescribable happiness through a never-ending eternity if he will do that. It pays to be religious, spiritual and saintly both in this world and in the next.

Fifteenth Sunday After Pentecost

September 14, 1952

The Unbloody Sacrifice

THE promotion of His own glory must be the first concern of Almight God; the benefit of His creatures can have only second consideration. This fact has led some great theologians to maintain that the Son of God would have become Incarnate even had Adam not fallen.

At any rate even the history of religion, as far back as the Bible records it, shows that the Incarnation of the Son of God was the outstanding interest of the Almighty. It was called to Adam's attention as soon as he realized what he and his descendants had forfeited by his sin. The future great event was revealed to Abraham who was glad to see it in vision; to kings and prophets "who had desired to see the things" which the contemporaries of Christ would see. In short, the principal message of the prophets and teachers in the Jewish religion related to the future advent of the Emmanuel.

The purpose of the isolation of a chosen people in the Old Law and all God's covenants with them was to prepare the world for the great Redeemer and for the divine Kingdom He would establish, which would last until the end of the world. What the Son of God did for the people among whom He walked, He would do for the people of every century and nation after them. He would be "Jesus Christ, yesterday, today, and forever."

But what we would have you to understand particularly is that when God Himself provided the form which public worship should take in the Old Law, He instituted the worship known as *sacrifice,* and the several forms of sacrifice had an intimate relation to the infinite sacrifice which the Son of God would offer on Calvary as an atonement for the sins of mankind, as well as to the perpetual renewal and continuation of that sacrifice in an unbloody manner for His infinite glorification "in every place, from the rising to the setting of the sun."

Some Thoughts To Develop:

David foretold that it was He Who would be "a priest according to the order of Melchisedech," who is noted in the first book of the Bible as offering a sacrifice of bread and wine. David foretold that Christ would be a priest *"forever"* according to that order or rite.

The Sacrifice of the Cross was itself sufficient to make atonement to the Holy Trinity for mankind's sin. But the New Law must have regular sacrificial worship as did the Old Law, since the worship of God is the first object of religion. The Kingdom of God on earth, founded by the Son of God in Person, enjoying His actual presence "all days," and honored by the presence and guidance of the Holy Ghost, must have a perfect sacrifice, an adequate sacrifice, which means *an infinite sacrifice* for the continued glorification of God and for the application

of the merits of Calvary's Sacrifice to individual souls.

The Church is a Kingdom as divine as Heaven itself is. Its mission in this world is to continue what Christ did in Person on earth. It must possess an influence capable of counteracting the crime and evil committed day by day by hundreds of millions.

Leave the Mass out of consideration and it would be impossible to defend the theory that the human race exists primarily for the furtherance of God's glory. Everyone knows that one-half the inhabitants of the world are now under an anti-God political regime. Everyone is aware that even within the Kingdom of Christ sinners are greatly in excess of saints.

The devotion of the few could never appease God for the crime and indifference of the many. But even if every human being were a saint, the honor which would go up to Heaven would be only finite and limited. The honor must be infinite and unlimited if it is to be worthy of God.

Man could not provide an infinite worship; hence God did it Himself. Is not God the direct author of nearly all that the Church has, such as her teachings, her Sacraments? Why should He not be the author of her worship, which takes account of God's own interests?

The Sacrifice of the Cross was preceded by the sacrifice of the Last Supper, which was intimately related to it. The body which He gave to the Apostles under the form of bread at the Last Supper, Jesus declared, was the Body which would be delivered for mankind on the Cross; the Blood which He gave them under the form of wine, He declared, was the Blood which would be shed for them on the Cross. He immolated Himself mystically at the Last Supper, and then commissioned the Apostles to do the identical thing which He had done. He had just exercised the priesthood according to the order of Melchisedech, and directed that His priesthood should be contined through the Apostles and their successors, "until I come," namely, at the end of the world. It was through these human agents that He would be "a priest forever" according to that order.

Paul was not one of the Apostles who received this commission directly from Christ, but he refers to his own exercises of that priesthood, calling the bread which he broke the "partaking of the Body of the Lord," and the Chalice which he blessed "the communion of the Blood of Christ."

He reminds the Jews themselves that "We have an altar whereof they have no power to eat who serve the tabernacle." There is no longer justification for the slaying of the heifer or the Paschal lamb, since they were merely types of the sacrifice of Calvary and of the Last Supper.

The Mass was so widely offered at the beginning of the second century that St. Irenaeus, writing in the year 202, says: "The oblation of the New Covenant is the Lord's Supper; Christ instituted it as both a Sacrifice and a Sacrament, and throughout all the world the Church offers this sacrifice."

The Church still preserves the wooden altar at which St. Peter

and his successors during the era of martyrs said Mass. The Catacombs, in which the early Christians worshipped, are filled with reminders of the Eucharistic sacrifice of which they were the scene.

Conclusion: The existence of the Mass through the centuries; its prominence in the Greek Church which is centuries older than Protestantism; its observance among the Eutychian and Nestorian sects, which date back fifteen centuries, are living proofs of the offering of the unbloody sacrifice by those who were duly ordained for the purpose by the Apostles and their successors. The altar of the New Testament sacrifice was given the place of honor in the churches which Constantine built in Rome immediately after his conversion in the year 330, and in the many churches built by his mother, Helena, in the Holy Land, at Bethlehem, Nazareth, Jerusalem, Constantinople.

Dr. Johnson's Faith

Dr. Johnson had a deep religious faith and often gave evidence of it by word and example. Once he was observed standing bare-headed in his old age at Uttoxeter market, in a drenching rain. Asked for his reason he replied: "As a boy I was one time disobedient to my father who had a stall in this market. Pride was the source of the refusal to obey, and the remembrance of it was always painful to me. Therefore, I returned to the very spot where my father's stall stood. In contrition I have been standing in the rain, without any covering, and I hope that the penance had the value of expiation."

Most Popular Hymns

A recent survey on the popularity of Protestant hymns revealed that of some 600 published hymns four are unrivaled in popularity among 68% of the congregations polled. They are in order of preference: "Abide With Me," "Nearer My God to Thee," "Lead, Kindly Light" and "Rock of Ages." Cardinal Newman's famous hymn, written in 1833, still holds its own, then, in Protestant circles, even though God's kindly light led the author out of Protestantism.

The lowest degree of divine love is to love nothing more than God, nothing contrary to God, and nothing as much as God.

The life of prayer demands principally three things: purity of heart, detachment, and abandonment to Providence.

There is but one road that reaches God, and that road is prayer; if anyone shows you another, you are being deceived. **—St. Teresa.**

Book Reviews

The Living Christ

by Rev. John L. Murphy

Bruce Publishing Co., Milwaukee, 1952, pp. 228, $3.75

THE emphasis placed on the doctrine of the Mystical Body in our day has, more than once, been attributed directly to the inspiration of God. It has been pointed out that this doctrine of the Church, more than any other, is calculated to supply the final solution to the social turmoil of the present age, because it is in itself a social doctrine.

Yet the doctrine has presented difficulties. It was not, in fact, until the advent of the encyclical "Mystici Corporis" that some questions concerning the Mystical Body were finally and definitively answered.

What those questions were, and what the answers are, most theologians know. However, it is surely not rash to assert that to the great mass of Catholic laymen these questions and answers are still a mystery. Indeed, there are countless Catholics who have seldom, if ever, heard the words "Mystical Body," and countless more to whom even the most basic notions are unknown.

Realizing this, Father Murphy has attempted to set forth a complete explanation of the doctrine of the Mystical Body in terms that the ordinary intelligent Catholic layman can come to understand. To this end he has drawn a full-scale picture of the spiritual organism of the Church, with all the background necessary to show its place in God's scheme of creation and redemption. He has leaned heavily, and admittedly, on the encyclical of Pius XII, with the result that his theology is both accurate and authoritative. It is clearly evident too that the author is familiar with most of the other important literature on the subject. His treatment of the proposition "Extra Ecclesiam nulla est salus" is particularly timely, and his explanation is so carefully worked out that even a trained theologian can read it with some profit.

Whether or not "The Living Christ" will actually be read by a large portion of the laity, as the author intends that it should, is difficult to predict. It is written in a simple, direct style that tries hard not to be "bookish." Yet the author has had necessarily to deal with technical terminology, and while his touch is light his material is not. Nonetheless the book must be rated as a splendid effort in the right direction. A thorough index adds to its value.—Raymond Wm. Gribbin, Baltimore.

Adolescent Conflicts

edited by

Rev. Theodore J. Vittoria, S.S.P.

Society of St. Paul, Canfield, Ohio, 1951, pp. 189, $2.25

THOSE who would guide youth must have knowledge of the conflicts of adolescence. The great purpose of this symposium is to place a practical manual in the hands of those engaged in form-

ing the character and in fashioning the morals of the younger generation. There is no nobler task than this.

The essays gathered together in this volume by the Rev. Theodore J. Vittoria, S.S.P., are of value to every teacher of youth. There is no period in the life of the individual that merits closer attention and study than the period of adolescence. Unfortunately, there is today a disposition on the part of many parents to foist all responsibility for the education of their sons and daughters onto the impersonal school.

Many of the writers in this symposium hold before themselves the high purpose of reawakening the parent to the discharge of an obligation that is primarily his. Father Fuerst, Father Lord, and Father John A. O'Brien protest against delegated agencies in the work of education attempting to displace the home as the primary teacher of the child. It is folly for the school to attempt to carry the burden alone, and it is treason on the part of parents to permit the school to assume the entire burden.

In speaking of personality training, Father Magner reminds us that "character can be formed or deformed through the implantation of principles and development of habits in accordance with these principles." The social attitudes and tendencies of the adolescent boy and girl must receive respectful consideration from parents and elders.

Father Schmiedeler gives particular attention to the demoralizing influence on youth of much of the recreation and many of the social activities in our communities today.

Father Cronan presents a fine philosophical essay on the vocational guidance of youth. The vocation counsellor must not restrict himself to religious vocations, but must adapt every talk to the caliber of the group under his direction. It is helpful for those aspiring to the religious life to hear of the common normality of the marriage vocation.

Father O'Brien begs young people to take their time in choosing a partner in marriage, and to make no final decision until they have adequately explored the areas of taste, mind, temperament, disposition, and character. In this day of increased leisure, the constructive use of leisure time is of maximum importance.

Organizations that seek to direct youth in the use of leisure, writes Father Conroy, must beware lest they militate against the family use of leisure time; it is even a desirable thing for every individual to have a certain measure of leisure to spend as he sees fit.

In the final essay of the symposium Father Schieder writes of training in leadership. There is a very definite responsibility for those who guide youth to encourage leaders and to develop leaders.

The Christian teacher obeys the Christian ideal and of set purpose aims to form the Image of Christ in the young people with whom he works. In all their activities there must be a Christian frame of reference.

Training to leadership demands that we study youth, know their capabilities and their limitations, seek outlets for leadership, and show "a little attention to those whom you believe to be specially

talented." In encouraging leadership the guide of youth is guiding others to become the guides of the world.

"Adolescent Conflicts" is a manual of great worth to priest, teacher, and parent. — Paul E. Campbell, Pittsburgh.

A Century Of Charity

The First 100 Years of the Society of St. Vincent de Paul in the United States

By Rev. Daniel T. McColgan, Ph.D.

Bruce Publishing Co., Milwaukee, 1952, 2 vols. pp. 1,093, $10.00

THE Centenary of the St. Vincent de Paul Movement in the United States provided a proper occasion for the writing of the much-needed history of the Society in this country. Why needed? First, for the historian, who has lacked any authoritative account of this most significant lay contribution to the development of the Church in the United States. Perhaps more importantly, it was needed as a tool for the practical evaluation of the relationship of voluntary services in social welfare with the organized Catholic Charities programs.

Father McColgan has served both these purposes admirably in this full and vibrant account of one hundred years of Vincentianism. In earlier years a lay member of a parish conference, the author sustained his interest in the Society during his studies in the School of Social Work at Catholic University. He has since participated in numerous social welfare projects, while primarily serving as professor of sociology at St. John's Seminary, Boston, and Regis College, Weston, Massachusetts.

The labor of six years, these volumes faithfully chronicle the development of the Vincentian movement since its founding in St. Louis in 1845. The author has thoughtfully interpreted the multifaceted program in relation to changing conditions of time and circumstance.

For those who know the St. Vincent de Paul Society solely through the parish conference, it is interesting to learn of its pioneering efforts in establishing agencies for foster-family placement of children (the first in New York in 1898) and agencies for family social work (the first in Baltimore in 1907). The Society continues to fill a role in the operation of family and child-welfare agencies with a professionally-trained staff in many dioceses.

To be complete, this work had to be lengthy. But it is an absorbing account, written in lucid and entertaining style. Some may question the author's decision to segment his treatment of some of the more significant Vincentian developments (St. Louis, Boston, New York, Chicago, et al.).

If the St. Vincent de Paul Society is to function effectively as a potent, vital force in meeting the urgent needs of families in distress, it requires the interest and guidance of our priests. "A Century of Charity" should be read by priests. It will provide understanding, stimulate interest, and inspire action.—George P. Jacoby, **New York.**

Christian Design For Sex

By Joseph Buckley, S.M.

Fides Publishers Association, Chicago, 1952, pp. 216, $3.50

THE purpose of Father Buckley's work is to develop for parents and others responsible for the

training of children and youth the correct attitude towards sex and the general principles of sex education. There is no question that a book of this type is sorely needed. The majority of parents are shirking the duty of instructing their children in sex matters. It isn't so much that they are ignorant of their obligation. It is rather that they do not feel competent to give sex instruction.

The parish priest has the duty of getting parents to do their job in this matter. The present Holy Father as well as his predecessor has said so. This work will help the busy priest review the moral theology of sex problems in language that he can understand.

Father Buckley has an interesting appendix in his book entitled "Theologians on Modesty." In it he takes exception to Father Connell's general condemnation of the dress and actions of majorettes, published in **The American Ecclesiastical Review, Vol. 117, No. 5, Nov., 1947.**

Archbishop Rummel of New Orleans writes a warm endorsement of the book in his forward. The author is professor of moral and pastoral theology in the seminary at New Orleans. He is widely known for his conferences and lectures on sex topics, and for his Cana work. — Carl P. Hensler, Pittsburgh.

The Answer

The ancient Roman dragged a **tribulum,** a heavey sledge with jagged teeth, over his threshing floor, the grain finding its way to the cracks between the smooth rocks from which it was gathered after the chaff was winnowed away. An early writer, noting the seemingly severe means for a good result, coined the world **tribulatio,** designating the process by which the grain of good character is made ready for heavenly garner. Thus grew our word "tribulation," which shouldn't be altogether sad.—**Camillus.**

A ferocious football game was on between Southern Methodist and Notre Dame. As Southern Methodist scored, one spectator cheered and threw his hat high in the air. When Notre Dame scored this same spectator was equally delighted. This puzzled the man in the next seat, so he asked, "Which side are you rooting for, my good man?"

"Who me?" replied the excited cheerer. "Oh, I'm not supporting either side. I'm just here to enjoy the game."

Whereupon the questioner sneered to a friend next to him, "Hmm, an atheist!"

My rosary and my breviary are my library. And this is all the company I want in solitude.—**St. Clement M. Hofbauer.**

MAGAZINES DISAPPROVED

by the

National Organization Of Decent Literature

AUGUST, 1952

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Hope of Heaven
How Brave We Live
Impatient Virgin
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Julie, Alabama Boy in Harlem
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Never Come Morning
Nigger Heaven
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Perverslty
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House of Flesh
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State Department Murders
Stolen Woman
Tears Are For Angels
The Brass Cupcake
The Chinese Keyhole
The Creeping Shadow
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MISCELLANEOUS

Artist Model
Case of the Cancelled Redhead
Cellar Club
Come Night—Come Desire
Dagger of Flesh
Dance Hall Girl
Four Dames Named Sin
Give Me Ecstasy
Gin Wedding
Her Candle Burns Hot
Love
Night of Ecstacy
Passion Has Red Lips
Play Rough
Red Headed Wench
Reno Tramp
Scarlet Lil
Season For Sin
Sexual Behavior of Unmarried Women
Slaves of Desire
Sleepy Time Honey
Street Girl
Street of Dark Desires
Street of Sin
Tease the Wild Flame
Temptress
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Wanton By Night
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List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is 75c per year. Copies of the list in quantity are priced at 1c each.

Delivering a speech at a banquet on the night of his arrival in a city, a visiting bishop told several anecdotes he expected to repeat at meetings the next day. Because he wanted to use the jokes again, he requested reporters to omit them from any accounts they might turn in to their papers. A cub reporter commenting on the speech, ended his piece with: "The bishop told a number of stories that cannot be published."—**Louisville Courier-Journal Magazine.**

Capital Outlook

Continued from page 571

ligious freedom as expressed in the Constitution of Colombia, the Charter of the United Nations, and the Universal Declaration of Human Rights . . .

"We call upon the Government of Colombia to take immediate steps to see that religious freedom is restored in that country, and we call upon the Vatican to use its influence promptly that this end may be achieved.

"We further ask the General Assembly to direct the Stated Clerk to send copies of this resolution to the President of the United States; to the Secretary of State, and to all members of Congress; to the Ambassador of the Republic of Colombia; to the Organization of American States; to the Division of Human Rights of the United Nations; and to the Vatican and the American hierarchy."

* * *

THE MIRACLE DECISION: The National Council of Churches' **Information Service** (June 7, 1952), commented upon the Supreme Court's "Miracle" decision. The **Information Service** saw the decision as a natural corrollary to the Court's ruling in the recent released-time dispute.

"In the **Zorach** (released-time) case the Court backed away from the **McCollum** doctrine—. . . with its absolute, black-or-white prescription of legality; in the Miracle case, the Court refuse(d) to be a party to an even more specific and sweeping type of control in the religious sphere."

The editorial quoted liberally from both the majority opinion and from Justice Frankfurter's concurring opinion and seemed in general agreement with the Court's views. It agreed, for example, that Justice Frankfurter was correct when he pointed out "the impossibility of giving the concept of the 'sacrilegious' a clear and unambiguous meaning in a society that is religiously heterogeneous . . ."

* * *

WHY ONLY A HUNDRED: Tempers flared recently between the Methodist and Episcopalian Churches in the United States. The General Convention of the Methodist Church met in San Francisco and heard a report written by (Episcopal) Bishop Stephen E. Keeler, chairman of the joint commission on approaches to unity of the Episcopalians and (Methodist) Bishop Ivan Lee Holt, chairman of the commission on church union of the Methodists. The report was cloaked in ambiguous language and spoke (according to **The Christian Century**, May 28, 1952) "in friendly terms of the possibility of the churches getting together, or at least closer, and even said that 'early steps leading to full intercommunion' should be considered."

The Century reported that the Methodists didn't seem to express more than a "passive" interest in the report but that **The Living Church** (the official organ of the Episcopal Church in the United States) "blew a fuse" when it heard of it. "Never" said **The Living Church**, could Episcopalians consider such a step as union with the Methodists, a step "so definitely moving the Episcopal

Church out of the Catholic family of churches and into the Protestant family."

To which **The Christian Century** retorted:

"And if there are any, Episcopalians or Methodists or anyone else, who thought a ray of Christian hope gleamed from the report signed by Bishop Keeler, the **Living Church** sets them straight: 'It will probably be 100 years before any such steps (considering intercommunion of Methodists and Episcopalians) should be seriously considered.' Why only a hundred?"

* * *

RELEASED TIME: There has been more comment on the recent Supreme Court decision which upheld New York's system of released time for religious education. **Presbyterian Life** (June 21, 1952) and the **National Council Outlook** (June, 1952) the official organ of the National Council of Churches have both approved the Court's action.

Presbyterian Life captioned its editorial "We Must Not Muff This Chance," and said that the Court's decision put the whole question of religious education squarely up to the churches.

The editors asked the churches to make sure every precaution is taken so that the religious instructions meet the highest possible standards. "The kind of teaching that passes muster in the average Sunday church school won't do here," the editors warned. The teachers must be the best and the study materials also must be realistically prepared, **Presbyterian Life** said, for in these religious instructions "the object is not primarily to impart instruction but to form attitudes and determine loyalties—to 'make disciples' . . . not to impart facts but to change lives."

The **National Council Outlook** also praised the historic decision and said it followed "the best of our traditions."

* * *

COOPERATION: A recent issue of **The Christian Century** (June 4, 1952), contained two interesting editorials. The first asked this question: "Why is it possible for Catholics and Protestants to work together on rural problems as they seem unable to do in regard to other matters?" The **Century** had in mind the successful efforts to organize the National Committee on Religion and Rural Life in which the Protestant Rural Life Association and the National Catholic Rural Life Conference are joining together to meet rural life problems. **The Christian Century** hailed this achievement and expressed the hope that this spirit of cooperation would spread to other fields of "Christian social action."

"Apparently it can do so where there is a true will to cooperate. Msgr. L. G. Ligutti, executive secretary of the N.C.R.L.C., represents such a will. There must be many others working to bring Christianity to bear on social problems who have the same spirit. What they need is the same imaginative courage."

In the same issue the **Century** displayed a little "imaginative courage" of its own and extended its cooperative efforts to telling

Americans that any trip to Italy would be incomplete unless it included a visit to "Italy's Protestants."

"Protestant tourists who leave Italy without having seen more than the cathedrals and monasteries, and perhaps having been present at one of the audiences granted by the pope, will carry away a very incomplete impression of Italy's religious life. Especially in northern Italy where the Waldensians have maintained their faith since the 13th century, there is a Protestantism which should be far better known in this country than it now is."

How to make "Italy's Protestantism" (a tiny fraction of one percent of the population) better known? The **Century** has the answer. "This summer's tourists can, if they will, spread this knowledge."

* * *

THE SPANISH AMERICAN 'WAR': We mentioned in our bulletin of May 28 that the controversy which raged for a time between **America, Ecclesia** (the official organ of Spanish Catholic Action) and the **Indiana Catholic and Record** did not go unnoticed in the secular press. Several newspapers carried complete news coverage and some commented editorially.

The Christian Century, the leading independent Protestant journal has also commented on the affair. In an editorial (May 28) the **Century** made the following remarks:

"Spanish Catholicism today presents a fascinating study of an ancient church trying to adjust to the facts of contemporary life. Not only is it at odds with the dominating trends of modern thought, but it is grievously divided within itself. The Roman Catholic Church in Spain finds in the Franco dictatorship the most generous patron the papal church has known in this century. Many of its clergy acknowledge this, and are correspondingly grateful. But the embattled Cardinal Segura of Seville has blasted the dictatorship for failing to suppress Protestantism utterly in Spain and for flirting with heretical notions of religious tolerance for the sake of a few miserable dollars . . ."

After telling its version of the controversy which was carried on between two American and one Spanish publications, the **Century** concludes its editorial with this prognostication:

"Spanish and American Catholicism seem in fact to represent two antithetical schools of Catholic thinking (concerning religious liberty and the rights of Protestants). As the clash between them becomes more open, the Vatican is being pushed toward the day when it, as the fount of infallible wisdom in matters of faith and morals, will have to decide which is right. It will not be an easy decision, and the pope can be counted on to put it off as long as possible."

In the June 25 issue **The Century** had some editorial second thoughts on the entire controversy. It came to the conclusion that **Ecclesia** had all the better of the argument since its position "appeals to the Papal encyclicals" while **"America** can only put forward in rebuttal an article in the **Catholic Encyclopedia.**

Capital Outlook

"The encyclopedia is a respected and valuable source, but it is not the voice of an infallible pontiff. On toleration, on the separation of church and state, on civil control of education and the public schools, on religious freedom and the freedom to propagate a dissident religion by all the media of communication—on all these and related issues the testimony of the encyclicals is clear and cumulative. And it is not on **America's** side."

This is the way **The Century** paraphrased the essentials of the dispute between **Ecclesia** which based its position on a strict theological interpretation of the issues and **America** which tempered its reasoning by appealing to political philosophy.

"What **Ecclesia** has said to American Catholic opinion as represented by the two erring periodicals (**America** and **The Indiana Catholic and Record**), has been essentially this: 'You contend that the conditions of modern politics require toleration. But that is a political judgment. We stand on the solid rock of church theology as formulated by infallible popes. On that basis, we deny any rights to Protestants and we accuse you in suggesting that they be granted, of falling into doctrinal errors.'"

The Century went on to note that this intransigent Spanish position "brings into peril all the work which such a priest as Father John Courtney Murray has been doing—along with others, mainly Jesuits—in trying to reconcile the Roman Catholic Church in this country with the principles implicit in the First Amendment."

The "big question," as the editors of **The Christian Century** see it, is "Can the Vatican be induced to endorse the Spanish position?"

Currente Calamo

Continued from page 566

A third letter, from Father Henry Hanses of Covington, calls for more extended comment. Father Hanses writes that this is only his second letter to an editor in 25 years, and that his first letter concerned somewhat the same subject in the old ACOLYTE.

"Insurance is for those who have dependents," he writes. "If a policy-holder has no dependents he is hiring someone to save his money for him. This is expensive, not only because one's agent must be compensated, but also because in 20 years or so one's money will probably be worth about half of what it was worth when it was turned over to the insurance company."

Father Hanses is wrong in his first statement. As we said in our editorial, we recommend endowment or guaranteed income — not term insurance. One's entire savings can be picked up at any time during the life of the policy. Some pious cause can be named as beneficiary in the event of premature death. Not a penny of the money is lost.

Unless you're going to stuff a mattress with your savings, you must deposit it with a bank or an insurance company. And who pays the teller, cashier, and janitor at the bank?

Father Hanses is also impressed with the danger of inflation (which incidentally, also affects

Government bonds). But the surveys show that inflation and deflation run in cycles that tend to equalize one another. There was inflation following World War I; then deflation; then inflation; and now it looks as though the pendulum has already started to swing back. In other words, it's very likely that the "baloney dollars" deposited today in insurance will pay off in sound money forty years from now. Apart from that, the investments of the insurance companies are equally sensitive and, in mutual companies at least, dividends for the stockholders increase during periods of inflation.

Father suggests that a young priest able to save $21 a month "would do much better financially if he helped a young family make payments on a home of their own, charging war-bond interest, that is 3%."

But to us that has the color of "mercatura." How choose the lucky couple? Wouldn't it create disaffection among other couples, turned down, when word got abroad? Suppose the lucky couple welch? That would put Father in a rather odious position — the hard-hearted money-lender.

Father Hanses says he has never known a jubilarian who was destitute. He knows a priest who left his home to the hospital that took care of him in his last illness. He does not state how that priest came into possession of the home, and that is the first question a fledgling priest would ask. How on earth does one acquire a home on $75 a month? He speaks of another priest whose friends take care of him. That's fine. Our editorial advised the formation of many deep priestly friendships.

"Our biggest worries," Father Hanses concludes, "are about things that never happen."—A fact with which we are in cordial agreement. But we still counsel the young priests to think about a modest savings plan of some sort, with insurance as the safest and most practicable means of achieving it.

North-South Irish Should Unite

ONE of the Home Missioners working presently in Kentucky, has discovered that "there are more Irish here in proportion to the population than there are in New York. They are the Irish of the bloody days of the English Reformation. For some three hundred years they have been lost to the faith. Most of them are hostile to it . . . The religious strength of Protestantism in the south is the Irish religious strength which once was Catholic. The religious strength of the Church in the north is largely an Irish religious strength which was never anything else but Catholic. If the Irish of the north and the Irish of the south can be united in the old unity of their ancient and Catholic faith, there will be no doubt either about the survival of the Church in America. If these two great provinces of Irish are not united, I do think that the Church is in great peril."

The priest writes further:

"This apostolate of the South in the minds of many more profound thinkers than myself, is the most important mission apostolate in the Church in your generation and mine. My reason for agreeing with them are these:

"(1) The South is an empire. A vast cultural and political empire in its own rights. If the Church in America doesn't win the South,

the South can well defeat the American Church. I need but mention the power of the South in Washington to legislate our schools *out of existence,* and otherwise to cripple us by federal taxation.

"(2) If the Church in America is to save souls in the mission lands of Africa and Asia, the Church must first survive in America. Her survival in her present strong state will depend not only upon Catholics but more upon non-Catholics. If the political powers of the South in Washington wills to destroy our schools, our schools will be destroyed. I rather think we must work fast. We must be quick to establish Catholic influence in these great areas heretofore so long neglected. It is in these areas where Catholicism is so greatly misunderstood and mistrusted. It is in these areas where the bitter enemy of Catholicism holds its strongest quarters."

Correspondence

Eisenhower and Nixon

Editor:

IN view of the numerous questions that are asked regarding the religious affiliations of the two candidates nominated by the Republican National Convention, the following may be of interest:

General Eisenhower is a Protestant. He has been quoted as saying that he has no regular affiliation, but frequently attends the Presbyterian church.

Mrs. Eisenhower is a member of the Episcopal church.

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The General and Mrs. Eisenhower were married 36 years ago by a Presbyterian clergyman who was a close friend.

Senator Richard M. Nixon is a Quaker.

Mrs. Nixon, whose maiden name was Patricia Ryan, is of Catholic extraction but was not raised in the Catholic Faith. From very early girlhood, she was raised in a non-Catholic community in California and had no contact with the Catholic Church.

Senator and Mrs. Nixon were married in a Quaker ceremony.

NC-News Service

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The Priest and Insurance

Editor:

I had just finished reading in "Emmanuel," June issue, the splendid article "Poverty" by Leo J. Trese, and was all fired from my very heart out with a firm resolution to practice the spirit of poverty in a truely Christlike manner when along comes my June issue of THE PRIEST with "Some Practical Advice for New Priests" to wreck my good resolution and leave me now in a dither. Should I try to live in edifying Christlike poverty now being generous and charitable, perhaps later to be castigated for being "improvident?" Or should I carefully and at all times acquire all the money I can, be very conserva-

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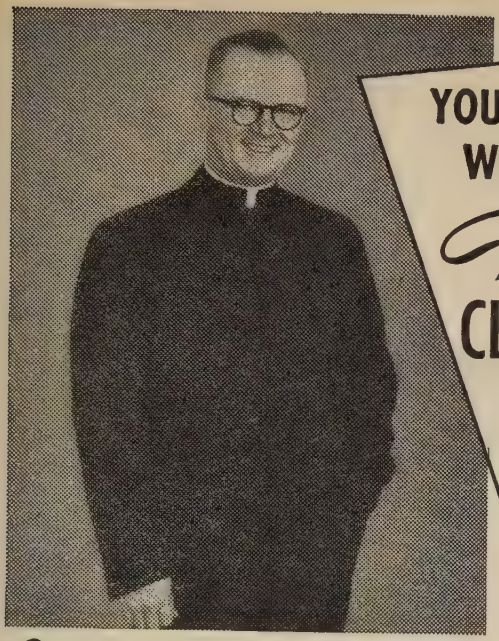

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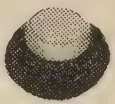

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tive in parting with it, risk being called a "money-hungry" priest, and then at death leave an estate that will be a scandal to the faithful?

The point I want to make is this: Why shouldn't every diocese have the equivalent of Social Security for its priests? This would help greatly toward a priest's efficiency and peace of mind and allow him to live in edifying detachment from worldly wealth.

As it is, the diocesan priest, or at least many of them, must be miserly, acquisitive and stingy to try to lay away something for emergencies, accidents, sickness and old age, disedifying the faithful while he lives and scandalizing them with a big hoard when he dies. For after all, who is going to say if $2,000 or $3,000 is enough to lay away for emergencies, or $50,000 or $60,000?

This need to provide for sickness and old age can be a very convenient shield for "acquisitiveness," stinginess, and attachment to worldly goods. Many an unpriestly act can take refuge behind it. And you know human nature. Once we hoard it up we are quite apt to become attached to it. Think of the good we could do with the $20,000 or $30,000 (or whatever it might be) while we live. Educate poor boys for the priesthood for example, etc. But as it is we have to let it lay idle most of our life, and then perhaps never need it and scandalize the faithful by it when our will is probated.

Would not a diocesan equivalent of Social Security be a godsend?

Please do not publish my name.

Sincerely in Christ,
P. M. T.

The editorial in question counseled prudent thrift, cutting down on extravagance; it did not suggest miserliness or any other violation of priestly virtue. It pointed out explicitly that insurance does away with the danger of scandal, inasmuch as the size of one's policy and the name of the beneficiary is kept out of the papers.

How much "protection" does one need? Consult with others and use your own good judgment. Any good thing can be used as a shield for vice. Abuses non tollit usum.

The money is at interest with the company during your lifetime. You can name Maryknoll as your beneficiary and they will be glad to educate poor boys with the money after your death.

The editorial did not express opposition to any form of diocesan "Social Security" or care for indigent priests.—R. G.

Editor:

IN the June issue of THE PRIEST you have come up with a problem which most certainly does need solving. However, inexperienced as I am in matters financial, I beg to differ with you concerning the solution of the problem.

It seems to me that as far as insurance goes a priest should have Blue Cross, a good health and accident policy, and a minimum of life insurance, say about $2,000. He can build up a retirement fund

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best by regular deposits in a Building and Loan Association. For example, a deposit of $30.00 a month in such an association will net him about $20,000 in the course of thirty years. My preference for the plan is based to a large extent on an article on insurance appearing in a Signet Book entitled "The Consumers Guide to Better Buying" by Sidney Margolius.

Very truly yours,
George R. Demuth
Williamsport
Pennsylvania

This sounds like a good enough plan, but it calls for persistence. The Research and Review Service of Indianapolis states that 29% of building and loan association savings accounts do not last two years, and 63% do not last ten years. The same survey reports, incidentally, that 35% of all savings accounts are discontinued by the end of the second year, and 72% do not last ten years.—R. G.

'The Pastor's Fireside'

Editor:

I THOUGHT you might be interested. Our radio program, "The Pastor's Fireside," has been going on now for seven months, with considerable interest on the part of the listeners.

Questions are 'phoned directly to the studio during the broadcast and are answered then and there over the 'phone and mike. Never a dull moment.

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Pensacola, Florida

False Appeals by Pseudo-Missionaries

Editor:

THE following is the text of an editorial in the Nigerian Catholic Herald, warning against false appeals for help made to Americans by pseudo-missionaries in Nigeria. The Herald is published in Ebute Metta by St. Paul's Catholic Press.

Mission experts suggest if you receive an appeal from someone in the missions whom you do not know, you refer it to the Bishop in the area.

NC-News Service

Save the Good Name Of Nigeria

The Americans are generous to a fault. Many Nigerians have profited by this generosity in the form of scholarship and financial help. It is, indeed, regrettable however, that many others have taken advantage of America's national virtue by deceiving the American people.

A recent discovery of the false appeals for help by a number of Nigerians under pseudo-titles such as "Rev. Father," "Rev. Brother" and "Superior-General" is indeed startling and disturbing.

In Aba one such deceiver, who claims to be in charge of an or-

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phanage, has played on the American continent to the tune of hundreds of dollars. In Makurdi an ex-service man has appointed himself local catechist and "Chaplain" to a people "deprived of spiritual administration because of the fewness of ordained priests." In Lagos, a patron of Blessed Martin has "requested statues and prayer-books of the Negro Blessed" with the intention of selling instead of distributing those religious objects.

Worse still, these false religionists have painted exaggerated pictures of abandoned children of God to whom they have freely dedicated their lives. They have written to the American public about "their fever-prostrate people, the high incidence of leprosy and the scourge of poverty in Nigeria."

They have given the American people a false idea of Nigeria — a land, they write, "where there is no Bible, no prayer book, no Rosary beads"; "a land where people are neither sheltered nor clothed."

All these they have propagated with one objective, to get religious goods for nothing and sell at high price. Plainly these pseudo-religionists have sacrificed the reputation of Nigeria at the altar of fraud and deceit. By these damaging remarks, they have done irreparable harm to the good name of Nigeria in foreign lands.

But the Americans are beginning to suspect. Increasing contacts with this country have opened their eyes to the rapid development of Nigeria and the powerful growth of the Church. Of late to this office have been returned from America hundreds of Nigerian appeals addressed to charitable in-

stitutions and private individuals. These American benefactors are anxious to know the genuineness of these letters. So numerous have these false appeals grown that in one Archdiocese the local Archbishop has drawn up a list of Nigerian names and address and is distributing them amongst priests and people warning them not to be deceived by these false religionists.

We appeal to our members not to cooperate in this injustice. Such frauds should be boycotted in Nigera. They should also be reminded of the great harm they are doing to Nigerians not only in the field of religious charity but the field of commerce. If the idea that most Nigerians are deceivers gets abroad, foreign merchants will be skeptical about trading with Nigerian merchants. Besides, many a deserving cause of charity will in future years suffer because of the reputation these frauds are building for Nigeria.

We invite all who are aware of such practices to communicate with the *Herald* immediately. We owe it as a duty to Nigeria and especially to her Catholic members to protect her good name overseas. It is our intention to pursue these deceptions both here and overseas in the hope that Nigeria's reputation for honesty may flourish in other lands.

Fraud and Deceit

Editor:

RECEIVED my shipment of six dozen vigil lights the latter part of February.

They have been stored away with the intention of waiting to see

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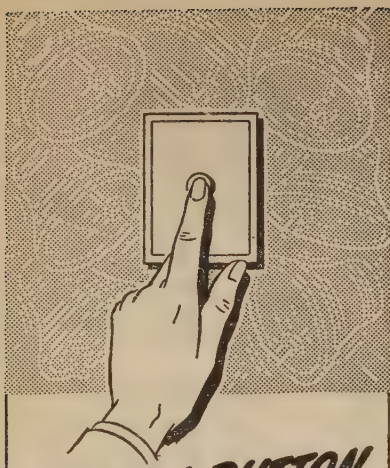

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April 30 a statement and a personal letter were sent, which reach an all-time low.

Among other things, the statement says: "We cannot close our books for the fiscal year, due to the fact that your bill remains unpaid."

The personal letter is as follows:

"Mr. McKay passed on to his eternal reward on last April 3, therefore, since this business has been turned over to me, his widow, I should like to ask further clarification as to why this invoice has not been paid.

"Awaiting such reply, I am,
Sincerely yours in Christ,
The Wonder Company
Mrs. Mary J. McKay"

I am anxiously awaiting the next appeal, which should be coming soon.

Paul Hoddap
Hokah, Minnesota

For Your Information

Editor:

ONE Washington secular newspaper (thus far we have not noted the matter elsewhere) has just run a story concerning an exchange of letters between Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, and Homer M. Byington, Jr., director of the Office of Western European Affairs, U.S. Department of State.

The tenor of Dr. Archer's letter to the State Department, apparently, was to question the status in which His Excellency Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United

States, is in this country and to complain that the State Department has accorded him "diplomatic" status.

Dr. Archer was quoted as saying he had written to the State Department eight months ago and that he stated Archbishop Cicognani "has been in the United States since March, 1933, as the Vatican's Apostolic Delegate — but only as a temporary visitor— according to the State Department."

Dr. Archer was quoted as saying that he understood from the State Department reply that Archbishop Cicognani has a diplomatic passport and a diplomatic visa. He said the 1952 National Catholic Almanac defined the Apostolic Delegate's office as a "non-diplomatic legate sent to foreign countries to watch over conditions of the Church in the State." "How, then," he asked, "can the U.S. State Department accord a 'diplomatic' status to an ecclesiastic who does not have the status even according to the definition of the Roman Catholic hierarchy itself?"

States Reply

Mr. Byington, in his reply on behalf of the State Department, told Dr. Archer that extensive research had been required to answer his question, and said:

"Neither the Department of State, nor any government agency now extends to Archbishop Cicognani the use of United States diplomatic or official pouch facilities for any purpose. During the war, when Mr. Myron Taylor was in Rome as the President's Personal Representative to His Holiness The Pope, when normal communication facilities were non-existent, the Apostolic Delegate was permitted as a courtesy to forward official communications to the Vatican in Department of State diplomatic pouches, with payment of full postage. This courtesy was terminated in 1947, by which time channels of communication had been reestablished.

"Archbishop Cicognani is in possession of a Vatican diplomatic passport, and while a 'diplomatic' visa has been stamped on his passport, this is in accordance with the long established procedure in such cases, which provides that high ecclesiastical dignitaries in possession of diplomatic passports may be granted 'diplomatic' temporary visitors' visas without any implication of official status. The term 'high ecclesiastical dignitary' would include among others, the Archbishop of Canterbury, the Apostolic Delegate of the Holy See and dignitaries of the Greek Orthodox Church and other churches.

"In the light of these considerations, you will appreciate that the Archbishop's status is now that of a temporary visitor under the provisions of Section 3 (2) of the Immigration Act of 1924 as amended, and as such, he is subject to the rules, regulations and laws applicable to other aliens lawfully admitted into the United States for temporary periods.

"I might add that when Archbishop Cicognani last entered the United States in 1950 he was granted a 3 (1) or official visa. It was subsequently determined, however, that as a high ecclesiastical dignitary of the Holy See he might more appropriately be issued a diplomatic temporary

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Correspondence

visitor's visa, as set forth in the preceding paragraphs."

It is an established fact that the course of action taken by the State Department, as cited above, is in complete accordance with the Federal Code governing the acts of administrative offices of the Government.

(POAU has been faring badly in the matter of publicity of late, in the opinion of observers here, and it is believed that the organization is most anxious to take advantage of every opportunity to appear in print.)

NC-News Service

Magazines on Breeding

Editor:

JUST a quick note to enclose the note sent to me by a friend whom I've acquired through local retreats for laymen:

"Ken Kimbel, Magazine Market, Plant City, Fla., would be glad to have free sample copies of various pet and breeding magazines sent to any Priest or Sister who would be interested in same. Mr. Kimbel will, upon request, send a list of hundreds of such magazines about rabbits, pigeons, goats, bees, hogs, sheep, cattle, etc. Members of religious orders may order copies gratis. Mr. Kimbel got the idea about inserting this notice, as a result of several requests which he has received. . .from his general advertising."

If it's of any use to our fellow clerics, this notice may be inserted in your next issue. . .

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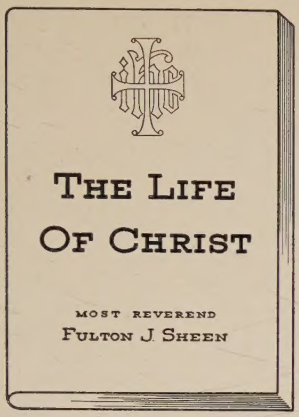

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